

# DESTINY

*The Magazine of National Life*



*American Cyanamid Company Illustration*

THE EARTH IS THE LORD'S

*This will govern Tomorrow's Education*

[ PAGE 96 ]



FOR three weeks now I have been watching God. I have never had much success finding Him in books or in the dim vaulted recesses of churches; but in my window garden facing a wintry southern sun is a bowl of white narcissus. Just a few weeks ago, I dropped these brown, scaly bulbs into their "soil" of colored pebbles. The only thing I have ever done to them is to provide a little water.

What is it that strikes up the spark of life lying dormant in these flowers-to-be? Who is the warder and the watchman and the timekeeper of my narcissus? Today the tender green shoots, perfectly marked and tinted far beyond the ability of finite hand to equal, glory up the whole window, but the final miracle has not yet happened — the birth of these flowers that will soon hang their perfumed white bells upon the air. I am quite sure I have timed their planting so that I shall have flowers on Easter morning.

Much that I need to know about God I have found in my flowers. I need no other proofs of the existence of His guiding, law-compelling hand. As I said, I haven't found God very much in books — in any book. I have found things written *about* God in the greatest of all Books, that help me, but it all simmers down to one simple thing in a way — that Law reigns over all, and 'tis the eternal business of man to be searching for and learning to use the statutes of the Universe.

God, in my flowers, speaks by their silence and answers my interrogations. I find that He cannot be "pushed" or hurried, and that things *work out*, but are *not worked out*. Here is a miracle even more marvelous than that of the loaves and the fishes, made manifest in a few cheap elements. Here is law made manifest not on tablets of stone, but in a tiny flower. My southern window is my Mt. Sinai — my flowers, my Decalog.

I know that there is a *plan* — that the blueprint of a bulb, of a star, of a human soul, or an earth, a nation and a people exists in the mind of God.

It is my job to find *my* plan — to know how I shall fit into the *plan* of God — what I must do to be saved from colliding with the Unalterable — how I shall harmonize

with my neighbor, and with the Kingdom that now is readying into being even as my narcissus are about to come into flower. Both are part and parcel of the same blueprint of Creation and the building goes on forever.

We contemplate the miracle of the birth of Christ. Here science and religion apparently have parted, but there is no need for this. The manifestation of Christ was in accordance with the Law. There was no "miracle" as such. There has never been and there never will be any "miracles," in the sense that law is transcended. Only the imperfection of our understanding keeps us from seeing and noting the law that governs the apparently inexplicable.

Even a flower teaches this tremendous truth, and yet oceans of blood have been spilled and nations have risen against nations over the doctrine of a Virgin Birth and whether the Godhead was Three or One. Today science declares the possibility of Virgin Birth and names it parthenogenesis. The mills of God grind slowly. Man with his few senses — with hearing far less acute than the cat asleep in the chimney corner — with sight a mere blur against that of a waterfowl on the wing, thinks that he has the right to declare, "Thus saith the Man!" And then tomorrow he is sheepishly forced to acknowledge the truth of that which but yesterday he declared impossible.

There are those who become impatient for the fulfillment of God's promises. To me the most tremendous commandment and promise in all the Book is: "Stand still and see the salvation of the Lord." But I find that, too, in my bowl of narcissus. I cannot hurry them. I must stand still and watch.

We ought to be thankful that we have been privileged to "Enter the house of the Lord," that a tiny door of the Truth has been opened unto us and that the plan of God is being made manifest to us — to those who have eyes to see. We look back across the years and commemorate the resurrection of the Christ. Today we ought to know better the Christ who is to be.

— L. E. W.





# That the World Might Be Saved

NO MAN can know and understand the message of the Kingdom of God without desiring to have a part in the blessings destined to accrue to the citizens of that Kingdom. DESTINY therefore emphasizes the Gospel of the Kingdom which, accepted, would bring to our nation righteousness in the administration of the perfect laws of God. At the same time, however, we are not at all unmindful of the importance of the Gospel of personal salvation.

Unfortunately the spirit of evangelism is dying within the Church as skeptical modernism arises in the Christian fold, until even the Gospel — formerly preached by the Church — is woefully neglected by many Church leaders.

Now Jesus came preaching the Gospel of the Kingdom which He proclaimed to His generation until they rejected Him. He then pronounced judgment upon them:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

We know the fruit of the spirit to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance — and those who can thus qualify in the spirit need fear no law. But what are the fruits of the Kingdom? They are the establishment of justice, equity and peace under the righteous administration of the law of the Lord. Our Lord's generation refused to recognize the national need of such righteousness, and because of this refusal rejected Him whose *ultimate mission is the establishment of the perfection of Kingdom administration*. It is our God given mission to proclaim this message of righteousness to our nation today.

Following the resurrection, Jesus commissioned His disciples:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark 16: 15-16.)

In fulfillment of this mission the disciples preached repentance and the remission of sins for the individual in the name of Jesus, beginning at Jerusalem and then extending their witnessing unto all nations:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that *the world through him might be saved*." (John 3: 16-17.)

Now just as surely as citizenship in the Kingdom established at Mount Sinai was secured through conforming with the requirements, including circumcision, so the certainty of citizenship in His Kingdom is secured today through conforming with the re-

quirements laid down by Jesus Christ, for in circumcision of heart men are reconciled through the name of Jesus with God the Father. *There is no other way* by which citizenship can be made secure and men be assured of a place in the Kingdom in the day when its administration is restored in full perfection.

It is through the salvation of the individual that the world is to be saved, for out from among those who gain citizenship in the Kingdom will be called the few who, by virtue of having become truly overcomers, God will make co-heirs with His Son. These are they who are to reign and rule with Him in the day when Kingdom Administration is exercised over all nations. It is through the coming administration of the affairs of the world by Jesus Christ *and His chosen* that this world will be saved from chaos, trouble, bloodshed and war, with justice and peace established for all peoples.

God is thus calling out a special group of people who, having accepted His Son and thus having gained citizenship in the Kingdom, will through special training under the power of the Spirit go on to perfection as overcomers. To them will be entrusted the administration of the affairs of the Kingdom and of the world. Truly, then, the world will be saved; for by no other method on earth is it possible to accomplish this end except through the power of Jesus Christ and in the establishment of His perfect rule. And those individuals who qualify for a place in His government will thus play a tremendous part in carrying on the affairs of the world which will then be governed in accord with Kingdom requirements!

It behooves everyone to so conduct themselves that their citizenship may be made secure in the Kingdom, and then to go on to that perfection which will merit the reward of the higher calling: a place of authority and power in the Kingdom. And there is no other way except through our Lord Jesus Christ by which men may be saved, or by which citizenship can be secured in the Kingdom. It is well to remember this and to act upon Jesus' instruction in this regard:

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father."

So while DESTINY stresses the Gospel of the Kingdom, the Gospel which has been woefully neglected by the Church to the detriment of righteousness in the nation, it is an equally recognized truth of Scriptural teaching that our citizenship in that Kingdom, with the assurance of partaking of its blessings, is *through Jesus Christ our Lord*. In His name we act. Towards the full fruition of His Kingdom, and the administration of His laws, we are working.

— The Editor

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

## FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ*! In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the ruling of God among men.

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*Israel!* To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

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## THE MARCH OF HISTORY

### MEANING OF THE RUSSIAN DRIVE

SOVIET RUSSIA has now made the long-hoped-for winter drive upon Germany and we are witnessing the beginning of the end of the campaign to overcome the Nazi régime. That Russia is destined to bring defeat to Germany is clearly set forth by Esdras who declares that the head on the right of the three-headed evil eagle will devour the head on the left, declaring also that it will be accomplished by the power of the sword. We can thus look for Germany to be overcome by the sword in the hand of the Soviets and then there will follow a political devouring of Germany by the Reds as Germany accepts the doctrines of the Communists.

All things are working together in the furtherance of God's plans. He has allowed Anglo-Saxon Israel to drive Germany from certain occupied countries along the coast that they might establish bridgeheads of Israel on the continent. From these bridgeheads we pressed on to the frontier of Germany and here our forces were halted by snow, cold and fog. Under cover of the fog and clouds the Germans were able to counter-attack and disrupt our schedule so that the day of actual large-scale invasion of Germany from the west had to be postponed. Why did not God intervene in our behalf with weather that would have enabled us to invade the Reich and bring an early defeat to Germany?

Perhaps one of the main reasons lies in our attitude of self-sufficiency and arrogance, as we continue to claim for ourselves what has been made possible as a result of God's blessings upon past undertakings. Then, too, the Anglo-Saxon world has yet many lessons to learn and until we awaken to spiritual values final victory is not to be ours. God cannot give the full blessings He would like to impart unto us because of our national sins and the refusal of His people Israel to keep and administer His commandments, statutes and judgments as the law of the land. Because of all this we are troubled today in both domestic and international relationships and these troubles will increase as a result of ungodly alliances that will be formed against us.

Many are losing sight of the fact that Communism is as much a part of evil aggression as is Nazism or Fascism, for all three stem from the same source. Esdras clearly depicts this in the account of the three-headed eagle, for though the eagle has three heads *all have a common body*. It is therefore significant that the voice from the eagle comes out of its body and is not from any one of the heads. (See "An Eagle with Three Heads," DESTINY for November, 1943.)

The body of the eagle represents the force of evil which has directed all three of the dictators: Hitler, Mussolini and Stalin. Mussolini and Fascism as a power are done and at the moment the Communists are fighting Nazism — not to help us, but to decide which of these two shall dominate and rule. Esdras declares victory for the Communists even to a political devouring of Germany.

The real trouble for Anglo-Saxon Israel will begin when there is only one remaining head on this evil eagle. This is described by Esdras as the head on the right and represents Soviet Russia who will have taken over Europe as well as Germany, bringing to fruition the great confederacy of Ezekiel 38 and 39. Thus victory over Germany will benefit Russian plans rather than Anglo-Saxondom's, whose hoped for peace in a post war period following the defeat of Hitler and the destruction of Nazism will be foiled.

When Communism alone remains as the directing power of the forces that will arise in opposition to the United States and Great Britain, then the Soviets will challenge Anglo-Saxon supremacy, backed by the military might of the Red Armies and the military forces of a great confederacy of nations, under Soviet leadership, as they move for world domination and rulership.

We are fast approaching the time when Russia will make this supreme bid for world power and the defeat of Germany will be the signal that the time is at hand for the next move that will mean so much in unfolding the drama of the ages. Then comes the challenge of the eagle by the Lion, as described by Esdras, for this eagle's unrighteousness in hurting the peaceful and destroying those who were living in safety. Finally the evil eagle is destroyed as the



earth is rescued from violence and blood and the people delivered from fear.

The remaining head of the eagle is Communism; but who is represented in the lion seen by Esdras? In the interpretation, Esdras is informed that this lion represents the Anointed One whom the Most High shall keep until the end of days. It can refer to Jesus Christ, the Lion of the tribe of Judah; it may also include the people of His Kingdom represented in part by the Lion, the emblem of Great Britain. Certainly as the Lion driven from the forest, it represents the Kingdom in distress. It is certain from Ezekiel that Soviet Russia is to be challenged for her evil thoughts and deeds by Anglo-Saxon-Celtic Israel.

Men of Anglo-Saxon Israel are blind, indeed, who are failing to see the evil menace in the Soviet plans as exemplified in their acts of aggression towards those whom the Reds dominate, control, or have conquered. Countries liberated from Germany by Russian armies are merely swapping one evil taskmaster for another which, if possible, is even more evil.

In the editorial titled "Covenant with Death" (DESTINY for December, 1944) a letter was quoted showing the atrocities committed by the Soviets in East Poland. In the current news on the Lithuanian situation compiled by the Lithuanian Legation, Washington, D. C., October, 1944; after speaking of the Nazis' farewell terror that swept the country as the German armies retreated, there was described the return of the Soviets and the terror of 1940-41. The following is from this report:

"The N.K.V.D., successor of the dread G.P.U., or Soviet political police, followed on the heels of the Red Army. Immediately, mass executions, arrests, and deportations were instituted.

"The Lithuanian inhabitants of various towns were herded into the public squares. All persons who were indicated by a few local Communists as having participated in the June, 1941, insurrection against the Soviets, as well as those who had occupied any position whatsoever under the German occupation, even village elders, municipal employees, etc., were executed. According to the *Bund* of Switzerland:

"During the first days of the occupation of Siauliai 400 persons, and in Birzai 250, regardless of age and sex were killed by the Soviets. The same terror reigned elsewhere in Lithuania."

"It is known that such N.K.V.D. pogroms took place also in Vilnius, Kaunas, Svyriai, Utena, Kedainiai, and Mariampole, and in other localities. Refugees who made their escape to a neutral country report N.K.V.D. executioners boasting: 'We shall annihilate all anti-Soviet separatists before Allied help restores your independence.'

"... Individuals are assigned to execution, to deportation, to forced labor, or to service in the Red Army. A decree demanding the mobilization for military service of all able-bodied men between the ages of fifteen and sixty-five was made public. Those incapable of military service are used for forced labor, mainly in the transportation of ammunition and for the digging of trenches. Similarly as under the German occupation, the Lithuanians are forced to service under the pretence of 'voluntary enlistment.' In accord with the Soviet policy that was interrupted in June, 1941, 'the deportation of anti-Soviet elements from the Baltic States' — declared Serov, Commissar of Security of the U.S.S.R., in his strictly secret instructions — 'is a task of great political importance.' Echoing Serov's instructions Guzevicius, puppet commissar of the interior of the Lithuanian SSR, ordered mass deportations of his countrymen: former army officers, employees of governmental departments, members of all political parties (except communists), progressive farmers and factory workers, former communists, citizens of foreign countries, persons having contracts abroad, workers of the Red Cross, clergy-

men, businessmen, restaurant and estate owners, etc., etc.

"... After four years of a continuous nightmare under two totalitarian foreign occupations, the creeping shadow of national annihilation of the Lithuanian race is becoming more realistic, more dangerous. The German occupants have deported into the interior of the Reich the flower of the country's manpower. Previously the Soviets had deported at least thirty-five thousand civilians, and they are now mobilizing into their army men from the age of fifteen to sixty and are again deporting thousands of families to Siberia."

These same conditions are duplicated in Finland, abandoned by both Great Britain and the United States to the fury of a ruthless, godless Soviet government — the leaders of which know not the meaning of mercy. The same fate is being experienced in other Baltic states and countries where the Soviet armies are taking over and bringing as much evil and suffering upon the inhabitants, if not more, than was their lot under German occupation.

And still there are Americans (?) who today are not only praising Soviet power and rule but working to establish their diabolical system of regimentation and control in this country — with its inevitable executions or imprisonment of all those not 100 per cent communists, and the destruction or exile of the prosperous middle class.

Only God can deliver us from this evil, and God will when we turn and seek Him and His righteousness.

## BELITTLING PROPHECY

UNDER the title "The Great Russian Declinature," the Rev. Judson Sylvester Washburn, Methodist minister in Ohio, asserts DESTINY is all wrong, for Russia is deviating from the rôle prophecy has foretold she would follow. In a short dissertation published in his church calendar, a copy of which he has sent to us, he assails our motives and calls in question our purpose with the intention to impugn our veracity as students of the prophets.

His findings are a perfect example of the contemporary, loose reasoning and indicate how wrong one can be who refuses to accept the word of the prophets. We are accused of prophesying when in fact we are but students of the prophets. Our purpose is to present what we believe the prophets have clearly indicated is in store for the immediate future. Thus his assertion that *we* are prophesying against Russia is false, and illustrates how inaccurately he has read or followed our published articles — else he would have known we were merely pointing out what the prophets have said regarding Russia. But most interesting of all *he proceeds to do what he has falsely accused us of doing* as he assumes the prophet's rôle and asks his congregation to retain that which he has written and check how accurately he will have predicted the future, for he asserts coming events will verify his prognostications.

Following are a few quotations from his statements:

"Russia steadily refuses to follow the awful path prophecy has cast for her."

Just how this minister can be so sure is difficult to understand as the marching hordes of Soviet Russia have not yet reached the end of the road. Both the Bible and Esdras, the prophet (not we) indicate the Ezekiel phase of the Russian activity does not take place until Germany has been defeated. Until Germany is defeated, then, it is premature to claim that prophecy has failed in respect to future Russian

activities. Thus the Rev. Washburn is out of order in his declarations. Quoting him further:

"Now strange as it may seem, it is the fond hope, if not the fervent prayer of millions of Americans that our country become involved with Russia in the most awful war this world is ever to suffer."

What foolishness! We do not want war even though we are compelled for the sake of truth to declare what the prophets have said regarding the coming conflict. To thus charge us falsely indicates a biased mind unable to judge motives or to correctly weigh the evidence. An unprejudiced individual would know from our writings that as students of the prophets we are but declaring what we ourselves wish might be otherwise, and that instead of praying for disaster our prayer is that Israel will awaken to spiritual values that God may deliver our nation from coming trouble, according to the Word of the Lord.

Though this minister refuses to accept all that the prophets have said yet he recognizes the fact of prophecy when he states:

"Because Russia then refuses [by fighting Germany] the bloody rôle that prophecy has decreed for her, it is reasonable to hope, to believe and to pray that she will likewise decline this later and far more deadly rôle. . . . Let us hope, believe and pray that once more prophecy may be found lacking."

Based upon the fact that Russia and Germany did not make an immediate alliance and are now fighting each other he assumes that prophecy has failed and in order that his own predictions may not thus fail trusts prophecy may be found lacking and to this end he is praying. *This is the desire of every false prophet who refuses to believe the Word of the Lord.* Has prophecy failed? Not at all, for prophecy is actually being fulfilled regarding Germany and Russia in detail as set forth in the article "An Eagle With Three Heads" (DESTINY for November, 1943). When the head on the right (Communism) has defeated and finally devoured the head on the left (Nazism) then will come that phase of conflict as described by both Esdras and Ezekiel to which this minister so violently objects.

But let us listen to him as a self-styled prophet in his own right as he declares:

"This war is just about over. With the destruction of Germany and Japan, the ages of wars and war-Lords comes to an end, and the warless age begins never to end."

We can honestly say we hope he is right. Knowing the prophets, however, we know he is wrong, for prophecy indicates otherwise insofar as future Russian activities are concerned and the activities of the Great Confederacy now in the process of being formed under Soviet direction. If he is right, then the prophets have erred in their predictions, for without exception the Bible declares war will not end until Palestine becomes the battleground in the last phase of world conflict as set forth in "Final Theatre of War" (DESTINY for September, 1944).

It will be interesting to watch developments after the defeat of Germany. We can be certain, even now, that the Word of God and the utterances of His prophets will be verified in every detail and in the order as given, despite the objections of this Ohio minister, who ends his dissertation: "P.S. Save this bulletin and check your minister against the inevitable future."

DESTINY will!

## WHAT DOTH GOD REQUIRE?

PEACE-TIME military conscription is opposed by the Southern Baptist Convention Committee on World Peace on the grounds that it would be prejudicial to faith in any future internationally policed organization against aggression.

Thus is expressed the same old pacifist hope of peace through disarmament which is further indicated in a statement made by this committee as follows:

"We believe we should justify our faith by our works and bend every energy in behalf of a coöperative peace."

We, too, would like to see a world-wide peace based upon coöperation, but how can our nation coöperate with any government bent upon evil aggression? The situation would be extremely complicated if such a government was aware that we were unprepared to defend ourselves. Japan struck at Pearl Harbor because she thought we were unprepared. She would have hesitated to attack had we been armed and ready. Germany moved against Britain because Hitler was ready and the British government had so neglected its defense that Germany reasoned it would only take a short war to defeat the British Empire.

These Committee members of the Southern Baptist Convention have forgotten history when they intimate that a prepared Anglo-Saxondom would lead our people into war. Why do they not ask that the police of our cities be disarmed and thus, through gesture, let the criminals know we have faith that they will not take advantage of our helplessness? As a nation we will always use our military power as we use our police power, backed by public opinion to prevent war and crime — not for aggression.

It is unfortunate that these Christian leaders are ignorant of God's plan for Anglo-Saxon Israel's defense against enemies who would attack her, and how she shall conduct herself in war against evil and aggressive nations. God requires that all the male population of Israel from twenty years old and upwards be numbered for war. This was the conscription of the entire male population able to bear arms and who were thus inducted into the military.

We are not concerning ourselves over the method used or adopted for training our young men in methods of modern warfare, but such a training should be given as it would save the lives of thousands if an enemy were so foolish as to attack us. As a nation we must resort to such training so long as there are evil men and aggressive nations in the world; on this the Bible is very clear. A man who can defend himself is far less likely to be molested than one who cannot, and the same is true of a nation. God knew this and made provision for Israel to be prepared for war. Now to be prepared for war does not mean we will go to war, but that we shall be ready to repel evil aggression and to fight for the establishment of righteousness.

Let it be noted here that God made no provision for the conscription of women, nor for them to be numbered among our armed forces, and when we walk in accord with all His laws there will be no need of inducting women into the army. In so doing we are now but copying the methods of the nations around us, particularly Russia whose ungodly methods and conduct are contrary to Israel's laws.

Christian men and women need to turn to the law and the prophets that they may know what God requires of them. If they would do this we would hear less about their own opinions and more of what God would have us do.

## EXECUTE THEM

THE *Sunday Express* (London, England) of January 13th reports that the British Foreign Office rejects the plan to bring Hitler and other Nazi and Fascist leaders to trial before an inter-allied court in London. They prefer that these leaders be dealt with politically as was Napoleon who was exiled but never brought to trial.

War criminals of the countries responsible for evil aggression should be brought to judgment and if guilty summarily executed just as any common criminal who has been responsible for the death of others. The innocent victims of Nazi aggression number into the hundreds of thousands, many of whom were tortured and killed with a ruthlessness surpassing anything experienced in previous conflicts; and there is every reason to believe that another World War would see even more ruthlessness *unless ambitious men and nations are made to fear the consequences.*

There is only one course to pursue and it is the course God demanded that Israel follow in dealing with the leaders of the nations that made war against her. God required that Israel carry out the death penalty against those leaders who had caused His people to suffer. Samuel, the prophet, after rebuking Saul for disobedience in failing to slay Agag, king of Amalek, said to Agag:

"As thy sword hath made women childless, so shall thy mother be childless among women."

Samuel then slew Agag for his crime as king of Amalek in leading his people against Israel and thus causing men in Israel to die on the field of battle.

Just why is a trial necessary? It is not difficult to recognize the guilt of Hitler and Mussolini and certain top-ranking officers and officials among our enemies. As with Israel of old, so today, a military tribunal could quickly dispose of them once they have been taken captive. The very fact of their aggression against God's people is, in itself, sufficient evidence of blood guiltiness. It was on such evidence that Israel of old executed the kings and leaders of the nations that warred against her.

Why should we deal politically and not criminally with the ring leaders of our enemies? They were instrumental in ordering the attack upon us and for the cruel and wanton killings for which they and no one else are responsible. They have ordered attacks upon Anglo-Saxon cities and killed and maimed unprotected citizens. The blood of their victims crieth from the ground even as the blood of Abel, and only by the shedding of the blood of these international criminals will that cry be satisfied and justice done.

If we fail to execute these men for the crimes they have committed, crimes known to all the world, we shall have only ourselves to blame if others try to accomplish what these men have this time failed to attain, and the price we would be compelled to pay in the future would be far higher even than we are now paying.

The war lords of Japan and the political leaders of that nation, including the Mikado, should also in like manner be summarily dealt with for their planned treachery and evil aggression against us.

The purpose for executing the criminal is set forth in the law of the Lord in the statement that all the people shall hear and fear to do such evil. The execution of international criminals would make future leaders hesitant about attacking Israel when upon defeat the death penalty would be exacted for their evil aggression.

## POLITICAL CONSIDERATION NECESSARY

ISAIAH prophesied of a time when the enemy would come in like a flood. A confidential memorandum issued by Norman Vincent Peale, D.D., pastor of the Marble Collegiate Church, the oldest Congregational Church in the United States, indicated how truly events are fulfilling the prophet's warning. But because ecclesiastical leaders are unaware of the meaning of Isaiah's statement, the only means of meeting the issue is not evident to them. Dr. Peale states in this memorandum:

"The communist-Fascist-collectivist viewpoint is gaining ground and its advocates are claiming the allegiance of a growing percentage of our youth. It is a fact that in 1942 with \$42 billion more national income than in 1928, gifts to the churches were about one-third, or \$160 million less. Today Communist-minded propagandists possess the great skill in propaganda. One group has put out 80 millions of cleverly written leaflets and pamphlets recently. As they thus mobilize, their influence on American thought goes forward by leaps and bounds."

All this is true and there is great danger in these activities to the security of our country. We were interested in the proposal to meet this menace and the skilled propaganda of the enemy. Dr. Peale states he does not propose to combat these forces by political action but through the publication each week of convenient pocket-size folders, colorful and attractive. Each one will deal directly and in simple style with some actual human problem. They will be written by famous ministers, laymen and distinguished national leaders.

Such a publication will be as effective in meeting the menace of Communism as a child's popgun would be against a German tiger tank unless the cause of the rise of Communism is fully recognized and the one and only effective measure adopted to meet the doctrines of Devils.

Communism is a creed; its adherents propagate the theory of class struggle — blaming poverty, misery and the suffering of multitudes upon political mismanagement. To ignore politics therefore in the fight against Communism is fatal, for politics is the science of government and it is the purpose of the Communists to take over the science of governing. This desire actuates them in their fight! Communism is itself a political doctrine advocating a government of collectiveness and regimentation. The bait is held out to men in the promise that all men will share in the benefits of a common heritage. Thus its advocates hold out a way of escape from the drudgery and slavery of present economic conditions which are responsible for much of our poverty and distress. What they do not tell is that in the adoption of the doctrines of Communism all men will share and share alike, not wealth, but such poverty as this country has never known.

This evil doctrine cannot be met and defeated except on its own grounds and these grounds are political. It is definitely a political issue. Dr. Peale proposes to meet these political and economic issues by ignoring politics and forgetting economics through weekly publications as "guides" to inner peace and power for you."

The desire on his part is laudable but the method adopted for meeting the aggressive political activity of the doctrines of the Communists will be noneffective and a waste of time and energy insofar as stemming the rising tide of evil is concerned. And when the enemy comes in like a flood there is only one effective way to meet the issue, as Isaiah declares: "The Spirit of the Lord will lift up



a standard against him." This standard is none other than His ensign and that of His Kingdom as our Lord returns to take over His great authority, power and rule.

In the above statement we have a clue by which we can even now move against the enemy to meet and defeat him on his own ground. It is the advocacy of the doctrines of the Kingdom and *God's laws of righteousness*. These laws are given in the commandments, statutes and judgments of the Lord and they cover every political and economic requirement. They are superior to anything the Communists or anyone else can advocate, for their adoption will meet every issue.

When men try to defend the evils of the present so-called capitalistic system, which evils the Communists delight to attack, they are subject to defeat before the onslaught of the Communists. Mammon cannot be defended, for his system has caused poverty, distress and want throughout the world and has been responsible for war and carnage down through the ages. We can agree with the Communists in all this. But Communism is no cure for these evils and to accept their doctrine would be to jump from the frying pan into the fire. The solution is in the restoration of the law of the Lord as the only means of meeting our problems. Under these laws God has dealt with the full scope of human requirements pertaining to government and administration, while these laws will give men the perfect system of taxation, of jurisprudence and an unexcelled standard of value.

God's laws define property rights and the way to secure the blessings of prosperity through the elimination of poverty from our midst. The adoption of the doctrines of the Communists would level all, bringing in its wake a life of poverty as men became slaves of the state, but the acceptance of the law of the Lord as the law of our land would raise all to the levels of the blessings of peace and prosperity — with abundance for every human need — thus fulfilling the fondest dreams of men in the establishment of an economy above and beyond any system man could possibly devise. Why accept Communism when we can keep the law of the Lord and have its promised blessings?

Ecclesiastical leaders are for the most part ignorant of these laws and unaware of the wonderful prosperity and blessings which would be ours if we kept and observed the requirements. Having failed to comprehend the full scope of that law, they would defend the present system against the attacks of the Communists, but in their present stand — if the usual course be pursued — they will not be able to meet and defeat the arguments of the enemy. We shall watch with interest the forthcoming issues of Dr. Peale's publication, for unless the political implications of Communism are recognized and met the object desired will not be attained. *Unless he and those who will write for him turn to the law and to the prophets they will have no answer that can meet and defeat the arguments of the Communists.*

## SOVIET RUSSIA VS. JESUS CHRIST

AN interesting phenomenon of recent years is the reversal of public feeling, particularly on the part of ecclesiastical leaders, towards Russia. At the time of the Red Russian revolution when millions were ruthlessly killed, the Christian world stood aghast. But all this wanton killing seems to have been forgotten by Christian leaders and others who

are now praising Russia because of her military might and ability to drive the Germans from her territory.

The same spirit and doctrines which actuated the leaders of the Soviet Union to massacre men, women and children are still the motivating forces of Communism. Russia is a mighty military power today and has accomplished much from the inception of her stand against Germany to the present time. Let us not forget, however, that lend-lease materially contributed to her victories in the early phases of her fight against the German invaders. But apart from all this, it must be remembered that Communism as practiced by Russia is atheistic and her aims are actuated by the spirit of anti-Christ. This being so, it is difficult for us to reconcile the attitude of many ministers today who praise and extol the Soviet government, proclaiming it to excel even our Republic. They forget that the Soviet ideology of government, if successful in gaining world domination, would eliminate Christianity because Communism and Christianity are incompatible.

While it is true that Russia has been militarily magnificent, yet so have other nations when beset by an invading enemy as history amply testifies. But this does not mean we must accept their ideological doctrines of government, nor close our eyes to the ultimate objective of an atheistic leadership now in control of this great nation of the north.

If Russia would whole-heartedly accept peace, after the defeat of Germany, which peace must of necessity include the principles of Christianity if it is to bring justice to all mankind, we would have no quarrel with her. But how can those who believe in the doctrines of atheism accept such a peace? In her opposition to Christianity Soviet Russia *opposes the Prince of Peace and the principles of peace*, the foundation of which rests upon the Bible and the teachings of Jesus Christ our Lord. How can present-day Russia be a party to establishing justice when her leaders refuse to recognize the right of private ownership, a right God has protected under the Divine law governing possessions?

The prophets declare Soviet Russia cannot be a party to a peaceful new order. For ecclesiastical leaders to pronounce otherwise shows they are far from alert to established trends and lack a concept of true peace — a peace in which men may enjoy the fruits of their labors, to which Soviet Russia and Communism will not agree.

If our spiritual leaders will but look to Jesus Christ and His laws they will think less of following the example of Russia; instead, they will desire to emulate the principles laid down by Jesus Christ our Lord in His sermon on the Mount.

## BIBLE KNOWLEDGE REQUISITE

DR. EDWIN R. VAN KLEECK, Assistant Commissioner of Education of the New York State Department of Education asserted that the average church, especially in the Protestant denominations, spends five times as much on music as on its religious education program. He then added:

"Nevertheless, I have yet to learn of any souls saved by the soprano soloist."

We are interested in the disparity between the amounts spent for music for entertaining and the religious education which, if properly given, should furnish instruction regarding the Word of God. No matter how well a church

service may be conducted, nor how perfect may be the rendering of its music by the church choir, if the members of that church lack a knowledge and understanding of the Scripture spirituality will be at a low ebb. The very foundation of the church rests upon the Bible and a knowledge of its teaching is paramount if the members of the church are to function as true Christians and members of His body.

The early church supported no paid singers while the services were devoted to becoming acquainted with the message of the Book and for prayer. It is unfortunate, but few Christians are interested today in real Bible study. Such study produced members of the early church who were able to face martyrdom rather than give up their hope and faith founded upon His Word. If persecution came today a comparatively few would have that faith which made the martyrs willing to endure burning at the stake, torture chamber horrors, or to be thrown to wild beasts. A knowledge of the integrity and accuracy of all that the Bible teaches, by which our faith is sustained, is lacking in the modern church curriculum.

It is regrettable that present-day religious education consists of teachings which discount the miraculous and question many great truths presented in Scripture.

A day is coming, however, when there will be a great hunger and thirst for the hearing of the Word of God. When will this come? Let Amos the prophet tell us for he describes that day — giving as one of the signs that our songs will have become howlings (Amos 8: 3). One need but listen to any modern musical programs to recognize this prophet's apt description as "howlings" many of the songs we hear over the radio today. Amos goes on to inform us that in that day there will be many dead bodies in every place. Again one need but read the news to verify this as another sign of our times as the victims of mass murder and Nazi and Communist terrorism have destroyed men, women and children — leaving the dead in cities, villages and upon the open fields. Nor are we at all certain that this condition will not spread to our own land before the present period of destruction and chaos is ended.

The prophet informs us it is a day when the needy are oppressed and deception is being practised. Then comes the following statement of an event timed to occur with the coming of the Great and Terrible Day of the Lord — a day which is now close at hand:

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos 8: 9.)

Here we have a prediction of the reversal of what took place in the time of Joshua when the sun remained in midheaven for about a whole day. Professor C. A. L. Totten has proven the astronomical accuracy of the recorded event in his book "Joshua's Long Day," and just as surely as the sun remained in midheaven, so the reverse of that Long Day event will be fulfilled in accord with Amos' prophecy.

The prophet continues on to describe the effect of this event upon the people whose songs are howlings and whose way of life is one of reveling and carousing as men and women make merry in eating, drinking and riotous living:

"And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head (great mourning); and I will make it as the mourning of an only son, and the end thereof as a bitter day."

When God intervenes to demonstrate His power the merry-makers of today will experience the terror and remorse that must have smitten the antediluvian world when the actuality of destruction dawned upon them that it was too late to heed Noah's warning, for the great deep above was breaking up and descending and the Deluge had become a fact. Because of the parallel between the days of Noah and this coming period of terror Jesus said:

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24: 38-39.)

What will be the result when our generation faces these events of the Great and Terrible Day of the Lord? Having turned away from riotous living in fear and sorrow, and turning to mourn as though they had lost an only son, then will men in bitterness of spirit begin to seek those who can give an explanation of *things as they are*, with the result, as stated by Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

The church has not been supplying this need because of the great apostasy which has engulfed so many of our religious institutions and present-day ecclesiastical leaders who do not believe in the inspiration of the Scripture. Where will men be able to turn for instruction in the day when they seek the Lord, that they may acquire the information so needed? Even now those who desire to hear the Word of God are far from satisfied with the preaching of the modernists in the pulpits of our land. If these men cannot even now fulfill the needs of the earnest seeker after truth, surely they will be unable to present the facts of faith when the Great and Terrible Day of the Lord is upon our land.

The reason for all this has been the failure to build upon the only true foundation, the infallible Book, while the church today lacks that spiritual leadership so essential for God's people in the day of trouble. Men have squandered their time and effort on the nonessential things of life and have neglected the way of life and the Book of life.

The time of mourning is certain to follow such present-day neglect of spiritual values.

## PATRIOTS ASSIGNED TO DEATH

THE refusal of Stalin to assist the Polish Patriots in Warsaw last summer was confirmed by Lt. Jan. Nowak, who returned recently to London from Poland. Had Russia so desired, her armies could have taken Warsaw — for at the end of the first day of the uprising it was practically in the hands of the Patriots.

The Poles repeatedly requested assistance, but Russia met their appeals with silence. How anyone can be blind to the Soviet program in face of their determination to destroy all opposition in occupied countries is difficult to understand. In the case of the Polish Patriots, the Germans were permitted to do the liquidating and the Russian forces ceased firing while it was going on. The Soviets consider Patriotism a crime.

# Marching Under The Red Banner

By HOWARD B. RAND

IT is no longer merely an academic question of whether Communism will become a menace in liberated countries or not, but rather, *How and when will the Reds complete their program to dominate all Europe and perhaps Asia as well?* For many years now we have pointed to the fact that the third and final woe of Revelation 11 would be brought about through the rise to power of the Communists and that this Woe would be a Red Woe centering at Moscow, and that by virtue of the activities under this Woe all Christendom would be challenged.

Seventeen years ago an article of mine was published in the National Message (London, England) titled *The Kingdom Nation and Her Enemies* wherein attention was called to the coming Russian menace. It was pointed out that the succession of Babylonian Empires would finally be overthrown by modern Israel just as we are now destroying the military power of Italy and Germany. This was followed by the statement:

"That there is another line of Kingdom enemies who are not content to contend for world power, but desire the complete blotting out of the Israel nation, is testified to by the Lord in no uncertain tones through the mouths of all His holy prophets. The final end of these enemies will be brought about by the intervention of God Himself in behalf of His people Israel."

It was then shown that the great confederacy would be formed by Russia and now, seventeen years later, only a man blind to the meaning of current developments would fail to see the rising menace in the Communist agitation in Europe, Asia and even in Anglo-Saxon countries.

Recognizing the Godless character of the Soviet ideology of government, we said in the March, 1930 issue of our publication:

"The United States has steadfastly refused to enter into diplomatic relations with Russia. England would have done well to have pursued a similar policy. No good can come to Israel through any league or agreement between the Kingdom people and a nation whose contract is but a scrap of paper. A former chief of the Ogpu,

Menjiuski, said, 'So long as there are idiots to take our signature seriously, and to put their trust in it, we must promise everything that is being asked, if we can only get something tangible in exchange.'"

For some unaccountable reason there has been built up the idea that Moscow today never goes back on her word. Such a belief is false. One need only review the Soviet attitude towards Poland to recognize the deceptiveness of the above catchwords, and the world will yet be made to realize the fallacy in this slogan. The United States finally gave up the policy of non-recognition and now, today, has entered into what amounts to an entangling alliance with Moscow. Even before World War II Moscow, contrary to her pledge to us, was using her diplomatic immunity within our land to carry on propaganda in an endeavor to bring about the ultimate Sovietization of America.

Today two major forces are rising from the welter of blood and war. These forces represent distinct and diametrically opposed ideologies of government and, whether men are ready to accept it at present or not, the world is not large enough for these two forms of government to exist side by side and expect the nations of the world to live for long in peace. By their very make-up and because of the nature of their desires these two types of governments must continually be in opposition one to the other. It is impossible to reconcile the two. The Anglo-Saxon-Celtic peoples, with their love of freedom and liberty, will demand that there be just and equitable administration of law in order that righteousness be established and every man have a right to enjoy the fruits of peace and the results of his own labor. This people will not take kindly to the Soviet system of regimentation and control which means ultimate destruction of all liberty and the final enslavement of a people who become the chattels of the state. Unfortunately, because of the infiltration of Europeans, many of our cities have become a spawning ground for Communist doctrines and thus the enemy from without has secured a hold with-

in our land, aided by unsatisfactory economic conditions which are ever prevalent under the present order. These conditions are a definite menace to our way of life, for wherever large bodies of people are confined within a small area such as is in evidence in all our large cities Communism seems to thrive.

Thus the Communists use the dislocated economic conditions under which arise strife and troubles with poverty, misery and injustice as the perfect setting for men to give ear to their doctrines. And as fungi grow in a damp, dark cellar, so Communism thrives in the evil and darkness of unbelief where men discount God and reject His laws. Communism attracts the ungodly who hope to secure relief from trouble without the need of accepting the Law of the Lord. But those who thus seek relief under the Red Banner of Communism soon find their liberty gone and themselves the slaves of the state. With freedom of choice and action gone and because of suffering and privation, multitudes in Europe are rapidly moving towards the left. Thus they are hoping to escape the hardships of the past as they accept the principles of regimentation and control. Conditions in practically every European country today favor the acceptance and growth of the policies which emanate from Moscow.

Great Britain and the United States have been winning the war but Russia is winning the peace. Under Soviet domination Europe can readily be made to believe that the Anglo-Saxon world is in reality an enemy, and not a deliverer, for propaganda is more powerful than the sword. It must be remembered also that the most active, aggressive and best organized political groups in the liberated countries today are the Communist-controlled organizations.

*Life Magazine* for December 11, 1944 in an article titled "Communists Ride Europe's Wave" pointed out the rapid strides being made in many countries by those advocating the Soviet ideology of government. All Europe is moving to the left and it is only



a matter of time when the Anglo-Saxon world will be confronted with the rest of the world marching under the Red Banner of Communism, definitely anti-God and in violent opposition to them. These two great contending groups are now forming: 1) the anti-God forces rallying round the Red Banner of a Soviet government and 2) the Israel nations moving to oppose their evil aggression. Israel herself will not escape the ravages of the enemy, as witnessed in the increase in the power of this element within our nation who are supporting the doctrines of Communism. Isaiah declares that only the intervention of God will stem this rising tide of enemy activity in our own land. He says:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59: 19.)

Is it possible to visualize what Isaiah and others of the prophets so clearly saw as the conditions which would be extant upon the earth when the Third Woe was about to break in all its fury? I believe it is possible to do so for those who in light of the fact that Moscow's program for the Sovietization of Europe are recognizing how clearly defined Red activities are as they watch the increasing Communist agitation in the countries across the sea. The Anglo-Saxons are gaining military victories over her present foes while Soviet Russia is scoring diplomatic victories in one occupied country after another as men in the former underground movements rise to support the doctrines of the Communists and assume leadership in aggressive political action in their respective nations. Even Germany is destined to join with the rest of the European nations as they march together under the Red Banner.

The Anglo-Saxon world has failed to recognize that true democracy is but the rule of the mob and in advocating democracy for Europe are but encouraging mob rule which is playing into the hands of the Communists, for Red democracy is rearing its head in the liberated countries. The moves by the Anglo-Saxon people to stem violence and prevent chaos, the inevitable result from such mob rule, has jeopardized their good intentions and brought into disrepute their role as deliverers and this situation will yet be used by Moscow to turn Europeans against modern Israel.

Out of this situation, according to Ezekiel, a great confederacy will rise as the nations gather under the Red Banner with Meshech (Moscow) furnishing leadership. The purpose of this confederacy is to gain world domination and at the same time destroy Anglo-Saxon power and prestige.

The final military phase of activity in this world-wide move to gain political control is set forth in "Final Theater of War" (DESTINY for September, 1944).

While the enemy will be making strenuous preparations for the final great armed conflict, the forces of the enemy within our land (represented by well organized groups of Communists, with their sympathizers) will be preparing to disrupt our communications, sabotage our transportation and make impotent our manufacturing facilities in a sympathetic gesture to assist Moscow and the nations confederated with her. But for the coming intervention of God in our behalf, the enemy will succeed in all his planning and the forces within will completely hamstring all our efforts for defense.

When the above conditions have become an actuality within our land the day of which Isaiah was speaking will have arrived, for the enemy will have come in like a flood with the avowed purpose of making Israel completely helpless so that she will not be able to face the rising tide of world power as the great Confederacy moves to consolidate its position. But the prophet informs us that the Spirit of the Lord will lift up a standard against him. Then follows this interesting statement:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59: 20.)

What does this mean and what is its significance? Does it indicate that when the enemy comes in like a flood and the Spirit of God lifts up a banner against him that Jesus Christ the Redeemer comes? There is a strong indication that this may be true deducted from a studied comparison of this text with events that will occur when the Third Woe of Revelation begins.

John depicts three Woes as coming upon the inhabitants of the earth when the fifth, sixth and seventh trumpets begin to sound. The First Woe began with the Mohammedan Era, 622 A.D., and extended to 1299 A.D. when the Ottoman Empire arose (see *Study in*

*Revelation*, pages 86 to 93). The Second Woe ends with great world-wide upheavals, including economic disaster and trouble. These conditions will furnish the perfect setting for increasing Communist activities within our own land as the Communist leaders are even now making ready to take advantage of such chaotic conditions in Europe. These judgments of God upon our economic activities will bring about the complete overthrow of the present Babylonian system of Mammon (see Chapter 19, *Study in Revelation*).

There is no long delay between the ending of the Second Woe and the beginning of the Third, which Revelation states "cometh quickly." Because the economic upheavals are timed to occur with the ending of the Second Woe, the Third or *Red Woe* will of necessity follow quickly as the Communists immediately move to take advantage of the economic chaos within the Israel lands, furnishing what the Soviet Government and the Great Confederacy will consider to be a splendid opportunity to move quickly and consummate their program of world conquest.

One of the most interesting phases of John's recorded account of the coming of the Third Woe is his failure to give any detail of the movements of the armies of the Great Confederacy of nations against Israel as described by Ezekiel. Instead, during the description of this Third Woe John alludes to the chaotic world conditions, but fails to detail world happenings during its duration.

Here John has departed from his usual method of depicting the turmoil, war and destruction as each trumpet sounded in the previous two Woes and indicates that, with the beginning of this Third Woe, momentous events are occurring within the confines of the Kingdom. He describes the hearing of loud voices within the Kingdom with the beginning of the Third Woe and, as he listens, informs us that the following message is being proclaimed:

"The Kingdom of the world has become that of our Lord and his Messiah; and He shall reign in the eternities of the eternities." (Rev. 11: 15, *F. F. Trans.*)

But we have already pointed out that Isaiah proclaims that the Redeemer of Israel shall come to Zion (His Kingdom) and that this is to be when the enemy shall come in like a

flood. Isaiah points out the identification of the enemy who, coming in like a flood, constitute one of the phases in the Third Woe of Revelation described by John, for at that time — John also informs us — Jesus Christ will take over His Kingdom and reign!

Immediately following Isaiah's statement of the coming of the Redeemer to Zion is the confirmation of the covenant with Israel:

"As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isa. 59: 21.)

And then this proclamation:

"Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee."

What is the glory of the Lord? Ezekiel declares it is the return of the God of Israel to His Kingdom people:

"And behold, the glory of the God of Israel came from the way of the east: and his voice was like a voice of many waters: and the earth shined with his glory." (Ez. 43: 2.)

John in describing the voice of Jesus Christ in His glorified form uses the identical simile as applied by Ezekiel to the Glory of the Lord "And his voice as the sound of many waters" (Rev. 1: 15). Describing the shining forth of the Glory of His coming, Jesus said it would be:

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be . . . And they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24: 27-30.)

Isaiah gives us a picture of the conditions in the world outside the Israel commonwealth when the glory of the Lord returns to Israel. Here the anti-God spirit will prevail and the enemies of God and His Kingdom will be engulfed in spiritual darkness and physical oppression:

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee [Israel], and his glory shall be seen upon thee." (Isa. 60: 2.)

These same conditions of turmoil and strife are described by John as extant in the world when the Third Woe breaks and Israel awakens to the fact that Jesus Christ has come to take over rulership in the Kingdom. John says: "And the nations were angry, and thy wrath is come." (Rev. 11: 18.)

While such chaotic conditions are prevalent throughout the world, John describes the people of the Kingdom as agog with excitement and it is this agitation within the Kingdom that has attracted his attention to the exclusion of the conflict of arms as the nations are locked in deadly battle. The Spirit of the Lord has raised up a standard against the enemy within the Kingdom while without the Kingdom the Confederacy of nations, marching under the Red Banner of the Communists, move into position for the last battle in the final theater of war when the battle line will extend from the plain of Megiddo to the Gulf of Akabah.

Present-day Soviet moves, as the European Confederacy begins to take shape, are but a sign of the nearing of those events so clearly depicted by both Isaiah and John when the enemy comes in like a flood and the nations are angry. It is at this time that the Spirit of God will raise up the standard

against the enemy as the Third and Final Woe breaks in all of its fury. Instead of the enemy destroying Israel, Israel's enemies are to be defeated in the return of the Redeemer to Zion as Jesus Christ takes over His power and authority and fights against those who have warred against His Kingdom.

And so the enemies of God and His Son are today confederating under the Red Banner of Soviet Russia. God holds them in derision and addresses them through the Psalmist:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed saying, Let us break their bands asunder, and cast away their cords from us."

Then follows the recording of laughter that will be far from pleasant to the ears of the enemies of God, His Son and His Kingdom:

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Ps. 2: 2-5.)

This earthly opposition will be of no avail, for the fulfillment of God's plans to set His King over Israel shall prevail. And because the Great Confederacy is now in the making in Europe, as the Soviets move to consolidate their position, *this in itself should be as a trumpet blast to Christendom that the age is ending and the coming of Him who is King of kings and Lord of lords is at hand.* When the nations begin to march under the Red Banner of the Communists we have an *event sign* of surpassing magnitude that the Second Advent of our Lord is at hand!

## The Bible, A Racial Book

IF ANY BOOK can be called a racial book, it is the Bible. And the racial question will never be properly stated and its meaning will never be found, except on Biblical principles.

"But why should race appear in the Bible at all?" some may ask. "Is not God equally the God of all men?" Race is not in the Bible in the sense that the Bible can or does decree anything concerning it. Race is in life. This Book explains what has been done and why, shows us the thing in process. God writes no books. God writes in life. When He would show us oakness, He does not write a botanical or chemical formula — He makes an oak tree.

God's choicest writing tablets are peoples and races. His original manuscript for us is our race, and the Bible gives us the highest reading of that manuscript that has been made. Our Lord Jesus Christ followed the same method. He wrote nothing. He left no book or creed or written rules behind Him. Twelve living men were His manuscripts. Upon them the Holy Spirit wrote His message, graved it on the tablets of the soul, planted it in the racial blood-stream — more imperishable than inscribed parchment or sculptured granite. In doing this, our Lord followed the Divine method, such a method as only a Divine Author can use.

# In the Meshes of Deception

By REV. E. J. SPRINGETT

*Toronto, Canada*

WE are now well on our way into the year 1945: The threshold of the New Year was crossed amid circumstances vastly different from those expected to obtain by people who, blinded by false assumptions, and with no real understanding of the meaning and outcome of the present world crisis, imagined that the war would have ended in 1944 and that there would immediately be a return to the status quo ante.

The truth is that leaders and people alike have been and are blind to the fact that we have in point of time reached the place in human history when the Divine purpose and plan for the world is about to reach its final consummation.

We have heretofore stressed the fact of the Divine purpose. We have proclaimed: "The Most High ruleth in the Kingdom of men and giveth it unto whomsoever he will." We have reminded you that "we have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place"; and we have warned that "the time is fulfilled, the Kingdom of heaven is at hand, repent ye and believe the Gospel."

This year these warnings and admonitions must be proclaimed over again *with added emphasis* because it is essential to our safety, our well-being, and our hope for the future that we should be awake to our responsibility as a people, and ready and prepared to take the action which is absolutely essential. It is impossible to stress too strongly the fact that there is a Divine plan and purpose for the world of men, that God is the arbiter of human destiny and that all things work together for good to them that love Him. That is a truth that will become abundantly more evident in the weeks and months ahead, and upon its realization will depend the measure of understanding, of confidence and fortitude with which we are able to encounter the happenings this year holds in store.

The truth must be proclaimed at all costs; and it must be the truth, the whole truth and nothing but the truth.

And the only source from which that truth can be derived is the Bible, God's Word written; and God's Word written, remember, "for our admonition upon whom the ends of the age are come." You who read this magazine are, as far as the majority is concerned, men and women who "profess and call themselves Christians." To you now as never before the injunction of the writer of the Epistle to the Hebrews applies with a greater intensity than ever before.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10: 23-27.)

"So much the more as ye see the day approaching." *What is that day?* It is "the day of the Lord"; the day which shall usher in "the battle of that great day of God Almighty," towards which present happenings are converging with such tremendous rapidity; the day of which God through Ezekiel speaks when he proclaims: "Behold it is come and it is done saith the Lord God: This is the day whereof I have spoken." (Ezek. 39: 8.)

In the realm of what is sometimes called power politics, Anglo-Saxondom finds itself in a situation of the utmost gravity. It is Anglo-Saxondom, representing the last remaining bulwark of Christian civilization, that is facing the gravest peril. Anglo-Saxondom has since 1939 been engaged in an intensive struggle endeavoring to rid the world of the domination of Fascism and Nazism.

In doing so, the Anglo-Saxon democracies entered into an alliance with the proponents of Communism, although at the same time repudiating any adherence whatever to the Communist philosophy which basically is

identical in its ideology with Fascism and Nazism and is *diametrically opposed to the basic principles of Christianity professed by Anglo-Saxondom*. Now it is apparent, for all the world to see, that in this same realm of power politics we have, after successfully escaping the net of Nazism and Fascism, been drawn into the orbit of Communism with its latent but still powerful ambition and determination to dominate Europe and Asia and eventually the world. That this is definitely the case is evidenced by present conditions in Europe. Let us take a very brief glance at them.

In the liberated countries of Belgium, France, Greece, and in the Balkan States we see either the threat, or as in the case of Greece the actual outbreak of civil strife. The contending parties endeavoring to gain political control are divided into Rightist and Leftist groups, and the Leftist — apparently the stronger — are Communistic. In all of the countries named there is the indication of the formation of a European Federation which shall stand as the proponent of Communism and which will obviously oppose any other group of nations not supporting the Communist philosophy and policy.

A clear example is to be seen in the recent statements current in the public press recording first the formation of an Eastern Bloc of Nations to be countered by the formation of a Western Bloc with France as an indispensable partner in the Western Bloc. Now events have shown that the Communist policy has such a hold upon France that an alliance with Communism has been accomplished, to the absolute detriment of any possible future agreement of any value with the Western Bloc. But the situation in Greece is the most glaring example, and I quote now in full from an article by Wilson Woodside appearing in the December 23rd issue of the *Toronto Saturday Night*:

"Some very important and valuable facts on the Greek situation have come into my possession, which go a long way towards explaining what has happened. As for being a 'reactionary' or a 'fascist,'



Papandreou is a socialist, who was exiled by the Metaxas dictatorship. His all-party government was completed in September by the joining of four EAM and two Communist ministers, and when he formally resigned on the government's return to Greece in October, they reconfirmed him.

"The civil war presently raging arose out of the dispute over the disarming of the EAM's private left-wing army, the ELAS. The EAM and Communist ministers agreed in early November to disarm the ELAS, and turn over police duties throughout the country to the newly-mobilized class of 1936 (in which, of course, many of their members would be included).

"Then they demanded a veto over all the officers named to command the new army. Out of the first list of 292 officers, all of whom served in the Albanian fighting against Italy, the Communist Party vetoed 281. With each concession, the EAM-Communist appetite grew (the EAM is by no means all Communist, but is dominated by their closely-organized cells.)

"The Leftists now demanded the disbandment of the Mountain Brigade, which fought so well in Italy, and the Sacred Battalion, formed chiefly of officers from the troops who mutinied in Egypt last summer, the only organized formations possessed by the Greek State at present.

"This demand, which could in no way be considered, forced a concession from the democratic faction in the government that a brigade of ELAS militia, equivalent in strength to the Mountain Brigade, the Sacred Company and a small EDES (Rightist) Militia formation, would be incorporated in the army. Agreement on this was reached, and signed by the Communist ministers. Twenty-four hours later one of the Communist ministers demanded that the Mountain Brigade and Sacred Battalion be dissolved, leaving the army in the hands of the ELAS. Instead of handing over their arms, as agreed, to the class of 1936, on the first of December, the EAM-Communists launched an attempt at a coup d'etat.

"Marching, with arms, and with women and children, to a forbidden demonstration in Constitution Square, they began disarming the police there, taking their Tommy-guns. Out of this rose the shooting, in which eleven demonstrators were killed. Much is made of this terrible casualty list in the world-wide leftist press. But just before this happened, the ELAS had thrown hand grenades into the house of the Prime Minister, and all that night their terror groups roamed through the city, breaking into houses and murdering their political opponents.

"That is how it began. It was three days before the Greek Government called on the British forces to support them in restoring order. Yet, of course, the young bloods fingering their Tommy-guns from hidden

windows in Athens are the 'friends of democracy,' while Churchill, Papandreou and Scobie are 'old reactionaries' trying to fasten dictatorship on 'the people.' If you, dear reader, can see promise of 'peace on earth' from such unscrupulous Communist propaganda as we are being subjected to, and the pitifully confused public opinion which it is helping to create, I cannot."

With the conclusion of our journalist, all *thinking* people will be in agreement. But there is another and far sounder basis of conclusion. This global conflict is being waged in many spheres: the military, political, economic and, last but not least, indeed the most important of all as far as the future is concerned — the spiritual. It is being generally admitted that there can be no separation between the military and the political and economic phases. That is also even more emphatically true regarding the spiritual side; it cannot be divorced from the others. And this points to the truth that must be understood.

There can be no fusion, no agreement, between the forces of God and anti-God, of Christ and anti-Christ. Such agreements, even if undertaken under the excuse of expediency, *are doomed to failure!* And there ought not to be even a question of expediency in the minds of those who claim to be fighting for the basic principles of Christianity which are connoted as those of righteousness, truth, freedom and justice. There is no spirit of compromise with evil in the Gospel of the Kingdom which is the teaching of Jesus Christ our Lord. "He that is not with me is against me," He declares.

Because we, the Anglo-Saxon-Celtic peoples are Israel; because we who profess Christianity, are thus by election the Seed of Abraham, as witness the declaration of St. Paul: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29); because of this we are subject to the duties and responsibilities of our heritage. And our deliverance from the perils ahead *depends upon our recognition of this truth.* We must *as Israel* turn from the evil alliances we have made, and in so doing turn back to God *as our refuge and strength.* We have flouted His Divine decree: "Thou shalt make no covenant with them nor with their gods." We have failed to keep His Laws, we have exploited a democracy in which the will of the people has been exercised in opposition to the will of God; and now we find ourselves

involved in the meshes of deception which is the first stage of the coming move of those who are described by the Psalmist as having "taken crafty counsel against thy people and consulted against thy hidden ones"; as having said, "Come and let us cut them off from being a nation that the name of Israel may be no more in remembrance"; and of having "consulted together with one consent" and in fact, being confederate against God Himself. Read the 83rd Psalm for the full context.

It would be very easy to produce evidence from a recapitulation of the events that have actually occurred in the last six weeks to demonstrate the working out of the facts foreseen by the Psalmist I have quoted, as well as of the definite fulfillment of the prophetic outline of the last act of the great drama of human history now being played out to its finale on the stage of the world.

But under present conditions this is not allowable. The Bible picture is too realistic, too clear and searching to be acceptable by the powers that be or by the listening and reading public at large. The popular demand is, as it was of old, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isa. 30: 10 & 11.)

And so one can almost hear again the voice of God proclaiming by Hosea: "My people are destroyed for lack of knowledge."

## II

### *Choose You Then Whom You Will Serve*

WHEN Anglo-Saxondom, led by the British Empire and Commonwealth of Nations within the Empire, entered the terrific struggle which soon became recognized as a global war it was declared, and believed, that we had engaged ourselves in a great crusade against the forces of evil which were striving for world domination. By every means possible, Britain had endeavored to prevent war; her peaceful aims had led her into a position of absolute unpreparedness because leaders and people alike resolutely refused to believe in the possibility of aggression on the part of those whose impelling motive was absolute belief in the doctrine that might is right and who

were prepared to go to any and every length to vindicate that philosophy of life.

In the effort to maintain peace, British leaders adopted a policy of appeasement and apparently were determined to continue blind to the specious and insidious propaganda which was eating into the very vitals of Christian Civilization, and slowly but nevertheless surely destroying the foundation principles of its social order. Finally, however, the blow fell and the attacks on Sudetenland, Czecho-Slovakia and finally Poland removed the scales from the eyes of British leaders and people and the war against Nazism, Fascism and Communism was on. I continue to group these three because basically they are practically identical in aim, in purpose, and in their ideas as to the manner in which both aim and purpose are to be achieved.

Britain and the Empire and Commonwealth immediately sprang to the defense of the countries over-run by the Nazi forces and particularly became the champion of Poland against her aggressors, which in 1939 and 1940 included both Germany and the Soviet Republic. I cannot here and now do more than remind you of the onward march of events in the early months and years of the struggle, of the rape of Poland by both the Nazis and Communists, of the subjugation of Norway and Belgium and Holland followed by the dramatic collapse of France; and then the miraculous evacuation at Dunkirk where we were given such a direct manifestation of Divine protection. Nor can I more than just mention 1940 and early 1941 when Britain and her Empire stood alone as the last remaining bulwark in Europe of a Christian social order and the lone bastion of democracy. Then came the gradual awakening of the United States to the reality of the evil menace threatening to over-run the world, from which in spite of her then avowed doctrine of isolationism, which meant what was termed nonparticipation in foreign affairs, and the absence, to a large extent still existing, of a stated foreign policy, she could not escape; then the direct attack by another Axis partner at Pearl Harbor and the United States was in the war.

Meeting after meeting took place between the Prime Minister of Great Britain and the President of the United States. At the historic rendezvous

"somewhere at sea" on the ill fated battleship *Prince of Wales* the Atlantic Charter was drawn up. This historic document was hailed as a New Magna Charta and its basic principles subscribed to in a joint accord signed by the representatives of 26 anti-Axis allies on January 1, 1942.

Following further conferences between President Roosevelt and Winston Churchill it was felt that a meeting should be arranged between these two representatives of a unified Anglo-Saxondom and Marshal Stalin, the head of the Soviet Union which by this time was regarded as one of the Big Three upon whom lay the responsibility for winning the war and winning the peace. After preliminary conferences at Moscow, first between the foreign Secretaries of Britain, America and the Soviet Union, Mr. Churchill and Premier Stalin met at Moscow in November of 1943; and this Conference was almost immediately followed by the meeting of the Big Three at Teheran in December, 1943.

From this Conference there came what was called the Teheran Declaration signed by Roosevelt, Stalin and Churchill. It has been called a strange document, described as a moral rather than a diplomatic pronouncement and as being remarkable for what was left unstated. Among the various newspaper comments concerning it published a year ago were: a) that London's reaction was one of polite enthusiasm, b) that never was so much kept from so many by so few, while c) *Life Magazine* for Dec. 20, 1943 stated: "If it can be believed, it solves everything; if it cannot, it is a colossal fraud."

Now, however, this Teheran Declaration is assuming importance because it is specifically stated that the policy agreed upon at Teheran is at present being demonstrated in the working out of present chaotic conditions in Europe. And Anglo-Saxondom as representing the last remaining bulwark of a Christian social order is now face to face with the gravest peril. We are now face to face with the fact that, having defeated the chief proponent of Fascism, having reached a stage when the final victory over Nazism is within measurable distance, we find ourselves facing the threat of the domination of Europe by Communism and, if of Europe, then, eventually the world!

I specifically address *thinking* people and particularly *Christian thinkers*.

The peril confronting us is *no less than that arising from the necessity of making the final choice between Communism and the Kingdom of God.*

We went into this war, as Mr. Neville Chamberlain declared on September 3, 1939, to combat "evil things such as brute force, bad faith, injustice, oppression, and persecution." We must never allow ourselves to forget that this war is fundamentally a spiritual struggle, a crusade for right against wrong, for the right to be free men.

That issue must be kept clear; and in keeping it clear we should ever be on guard against drifting insensibly into a policy of compromise with ideas and ideals which, while appearing in a different guise and with another name, are identical with the evil against which we are fighting. There is no compromise in the policy, the attitude, the life of Jesus Christ our Lord, whose we are, and whom we claim to serve. Listen to His words—a statement which is part of the Constitution of the Kingdom of God and therefore obligatory so far as the citizens of the Kingdom are concerned:

"No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." (Matt. 6: 24.)

And, again, His denunciation of lip service:

"Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.)

And His condemnation of all who adopt a neutral, passive attitude:

"I know thy works that thou art neither cold nor hot. I would thou were cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth." (Rev. 3: 15-16.)

Now these statements are not merely applicable to the individual, they apply to the nation; for the opinion, the policy, the attitude of the nation is merely the sum total of the characteristics of the individuals. Bearing this in mind we are compelled to apply the injunction of the apostle Paul:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the

temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6: 14 ff.)

Note how all the references made by the apostle apply to the national life of Israel, which God made the nucleus of the Kingdom of God on earth, and intends that it shall yet so function and remember that the nation Israel was placed under a solemn obligation with regard to non-Israel peoples: "Thou shalt make no Covenant with them nor with their gods."

Anglo-Saxondom is faced in relation to the present phase of this global conflict with the menace of Communism. Having blindly allowed itself to be led into the type of alliance expressly forbidden by God, and to enter into the compromise denounced by Jesus Christ it is now faced with problems that cannot be solved on the plane of human wisdom.

A few years ago a Committee of the United States Congress made an extensive study of Communism as it then existed. Its report, called the Fish Report, contained this statement: "All Communists are atheists, whether they live in Moscow, Berlin, Paris, London, New York or Los Angeles." That statement still applies. Communism as it is known today and Christianity as it is intended to be can never live together in peace. Throughout the Anglo-Saxon world there must be inaugurated an immediate return to national allegiance to Almighty God. Britain, America, Canada! repent ye for the Kingdom of Heaven is at hand.

Christians, arouse yourselves from the sleep of death which has overtaken you; "the night is far spent, the day is at hand." God is demanding supreme service, complete obedience, absolute allegiance. "Ye cannot serve God and Mammon." "Choose you then this day whom ye will serve," and may God grant that your answer will be that of your fathers of old: "The Lord our God will we serve, and his voice will we obey." (Josh. 24: 24.)

### III

#### *The Only Practical Code of Laws*

SOME days ago I came across a newspaper item which in its gross misrepresentation of fact, and its absolute

disregard of the supreme truth that the Divine Constitution is not merely applicable to present-day affairs, but that its non-application has resulted in the present world catastrophe, is typical of the widespread disregard of God, of the Divine law, and of the present working out in human affairs of the Divine plan and purpose.

I give the quotation in full as it was taken from the New York *Herald Tribune* and reprinted in the *Montreal Daily Star* of January 9th. The statement was made apropos of one of President Roosevelt's regular press conferences in which he was asked a question as to the present-day status of the Atlantic Charter, which he and Prime Minister Churchill drew up at the famous meeting "somewhere at sea" in August, 1941, and which was later hailed as a Modern Magna Charta, and in 1942 subscribed to by some 26 anti-Axis allies known as the United Nations. Here is the statement:

"When the President admitted in his Tuesday press conference that there is a difference among the Great Powers as to the interpretation of the Atlantic Charter he was admitting only what has been painfully obvious almost since the day the charter was announced. All the United Nations have signed and sealed it, but there are scarcely two of them who agree as to exactly what it implies. When the President went on, however, to compare it to the Ten Commandments he was making a shrewder observation than may at once be apparent. The Decalogue has never, in the history of Western Civilization, been fully observed, and has never been without its salutary influence upon that civilization's development. Its simple injunctions against impiety, murder, immorality, theft, lying and greed have never universally been obeyed and have never ceased to encourage our slow climb upward into that degree of civilization which we have attained. The Atlantic Charter, if of humbler origin, is a pronouncement of exactly the same kind. It was and is a statement of what our international society *should* aim for; and in that respect is salutary. Regarded as a statement of what a new international society *must* provide, it would be as impractical as the Ten Commandments, and would merely insure that no international society could be brought to birth, just as no domestic society could have been brought to birth if it had been obliged to wait upon a perfect observance of all the precepts of the Decalogue."

I wonder if you have really grasped the significance of that statement. It suggests that, insofar as the Atlantic Charter is concerned, while its state-

ment of principles is excellent there is very little hope of their being translated into action and that, further, there is no general agreement as to the method of their application. Of course that is to be expected. After all, the Atlantic Charter is *the production of human and therefore fallible and imperfect minds*. No one doubts the high principled desire and purpose of its joint authorship, but it is a human document, and fails therefore, as did the League of Nations Covenant to take into consideration any factor or factors outside the bounds of human knowledge and wisdom.

But it is in the comparison between the Atlantic Charter and the Ten Commandments, given by God to Israel as the foundation of their constitution and economic system, for all time, that these newspaper comments ignore completely the fact that there can be no such comparison.

The Ten Commandments, with the subsequent Statutes and Judgments founded upon their basic principles, are Divine in origin. They came directly from the mind of God and, as God is perfect, so they too are perfect. To say that "the Decalogue has never in the history of Western Civilization been fully observed" while expressing a fateful and deplorable truth, is no proof that their principles could not have been translated into action. It is in fact a sad admission that man's revolutionary disobedience against the Divine will has been the reason for their non-administration. And in this we are all equally guilty. Certainly the tacit admission of the authority and efficacy of the Ten Commandments has been exemplified in the progressive development of the Christian social order; but they were meant to be so much more.

They were intended to be, and indeed will yet be, the absolute foundation for the complete administration of that social order "in which dwelleth righteousness" which is in itself actually the Kingdom of God functioning here on earth. They were confirmed and ratified as to every "jot and tittle" by our Lord Jesus Christ, who declared:

"Think not that I am come to destroy the law, or the prophets, I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be



called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 17 ff.)

But it is in the concluding statement that this newspaper writer goes beyond the bounds of even ordinary decency, and makes an almost blasphemous statement when he refers to the Ten Commandments as "impractical."

Now a domestic society *was brought into being in order that it should have the opportunity of demonstrating "a perfect observance of all the precepts of the Decalogue."* Israel was its name; *Israel*, with whose progenitors God entered into a sacred Covenant relationship; *Israel*, created by God as a people and a nation in order that there might be demonstrated to the world the perfection of a Theocratic Administration of national affairs; *Israel*, of whom and to whom God declared:

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19: 5 & 6.)

*Israel*, to whom Moses declared:

"Now therefore hearken O *Israel* unto the statutes and unto the judgments which I teach you, for to do them. . . . Ye shall not add unto the word which I command you, neither shall ye diminish ought from it that ye may keep the commandments of the Lord your God which I commanded you. . . . Behold I have taught you statutes and judgments even as the Lord my God commanded me. . . . Keep therefore and do them for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say, 'Surely this great nation is a wise and understanding people.' For what nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day."

Read for yourselves the mighty statements in the fourth chapter of Deuteronomy from which these extracts are taken, and go on to the succeeding chapters and note the emphasis placed upon the necessity for obedience to the Commandments, Statutes and Judgments of Jehovah. And then note particularly the awe-inspiring promise of blessing upon obedience, and the sentence of cursing for disobedience recorded in the 28th chapter, note carefully the two clauses

carrying on from verses 1 to 14 and the "but" clauses from verse 15 to the end; and having read carefully compare the conditions obtaining now, and the common experience of human life as recorded in the annals of time and realize that all the ills to which mankind is heir have been brought about because of direct disobedience and the disregard of the practical application to the administration of domestic, social and national affairs of the Divine Constitution based upon the Ten Commandments. And remember that today we still come under the great indictment of Almighty God that "the statutes of Omri," which means man-made laws, are kept rather than the Commandments of God.

Remember, too, that man has arrogated to himself the right of law making. *That is not nor has it ever been his province!* God is the Supreme Law Maker. He has never abrogated that position, and man's duty and responsibility is *not to make laws but to administer the Laws God has given.* And now, as we witness the break-up of all forms of human government, when through the exigencies of present conditions and the resultant recognition of the insolubility of present problems we are compelled to admit that human government has become too great a task for human wisdom, we are being led to the position where *we shall be compelled to admit, not that the Ten Commandments are impractical, but that they are the only practical code of Laws in existence* and that they must be put into operation! But, you say, that is not possible. Listen to the words of a modern practical economist, J. Taylor Peddie:

"I was told in my younger days that the economic laws of God were formulated for a primitive people, and that they were of no practical value for present-day purposes. In view of this I was naturally astonished to find that the monetary laws necessary to cure the world of its ills were fully outlined in the Law and the Prophets, and that the promises which God made to *Israel* could have been realized in full measure had His Laws, Statutes, and Commandments been obeyed. I will go further and say that God's promises could be realized in full measure today if His Law were made effective."

The anti-God Communist and Fascist systems challenge the very existence of the Christian order of civilization. We, the Anglo-Saxon Celtic peoples, *who are in fact present-day Israel* are today posing before the world as the cham-

pions of the Christian order and have claimed to be engaged in a great crusade in its defense. We cannot successfully win through while we ignore the Divine plan and purpose for the world, refuse to recognize the responsibility of our God-given heritage and publicly declare that the Divine Law is impractical. The Christian social order is founded upon the recognition of the Fatherhood of God, the Sovereignty of Jesus Christ our Lord, and the recognition of and obedience to the moral and economic laws of God as contained in the Ten Commandments and enlarged in the Divine Constitution and economic system. Having lost our sense of responsibility, thrown overboard our faith, and jettisoned the Laws of God we find ourselves floundering in a morass of chaos and confusion from which there is no escape save by the saving help of God.

Not until we are nationally prepared to admit that we have left God out of our reckoning and are prepared to return to obedience to His moral and economic laws can we find a way out, and place our feet firmly on the road that leads to the Kingdom of God functioning here on earth.

Blackstone, the eminent authority on jurisprudence, had this to say concerning the Divine Law:

"This law of nature, being coeval with mankind and dictated by God Himself, is, of course, superior in obligation to any other. It is binding over all the globe in all countries and at all times; no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original. This has given manifold occasion for the benign interposition of divine providence, which, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered are called the revealed or divine law, and they are to be found only in the holy scriptures."

I conclude with an extract from the foreword to *Digest of the Divine Law* written by a well known New York lawyer, Colonel James H. Hayes, who says: "In my experience as a lawyer, a judge and a soldier, I have found the operation of human laws inadequate; and I have become convinced that the Divine Laws, set forth in the Bible, meet every need of man."

# The Great Prophecy

## A Sermon

THE LESSON: *Matthew 13: 10-17, 24-30, 36-42* (This was read from the *Weymouth Edition*) And His disciples came and asked Him, "Why do you speak to them in figurative language?"

"Because," He replied, "while to you it is granted to know the secrets of the Kingdom of the Heavens, to them it is not. For whosoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away. I speak to them in figurative language for this reason, that while looking they do not see, and while hearing they neither hear nor understand. And in regard to them the prophecy of Isaiah is receiving signal fulfillment:

"YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,  
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.  
FOR THIS PEOPLE'S MIND IS STUPEFIED,  
THEIR HEARING HAS BECOME DULL,  
AND THEIR EYES THEY HAVE CLOSED;  
TO PREVENT THEIR EVER SEEING WITH THEIR EYES,  
OR HEARING WITH THEIR EARS,  
OR UNDERSTANDING WITH THEIR MINDS,  
AND TURNING BACK,  
SO THAT I MIGHT HEAL THEM' (Isa. 6: 9-10).

"But as for you, blessed are your eyes, for they see, and your ears, for they hear. For I solemnly tell you that many Prophets and holy men have longed to see the sights you see, and have not seen them, and to hear the words you hear, and have not heard them.

... Another parable He put before them.

"The Kingdom of the Heavens," He said, "may be compared to a man who has sown good seed in his field, but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the blade shoots up and the grain is formed, then appears the darnel also.

"So the farmer's men come and ask him.

"Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?"

"Some enemy has done this," he said. "Shall we go, and collect it?" the men inquire.

"No," he replied, "for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reap-

ers, Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn."

... When He had dismissed the people and returned to the house, His disciples came to Him with the request.

"Explain to us the parable of the darnel sown in the field."

"The sower of the good seed," He replied, "is the Son of Man: the field is the world; the good seed — these are the sons of the Kingdom; the darnel, the sons of the Evil one. The enemy who sows the darnel is the Devil; the harvest is the Close of the Age; the reapers are the angels. As then the darnel is collected together and burnt up with fire, so it will be at the Close of the Age. The Son of Man will commission His angels, and they will gather out of His Kingdom all causes of sin and all who violate His laws; and these they will throw into the fiery furnace.

**The Text:** "*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*" {*Luke 21:28.*}

THE Lesson that was read is from the *Gospel*, yet as you will notice, it constitutes a *prophecy*. It prophesies the pattern we may expect prophetic events to follow. The text that I have just read is also from the *Gospel*; it also relates to prophecy; it concerns the attitude of mind in which to meet and live through prophetic times. Both these passages have great weight with us because they were uttered by our Lord, who never attempted to tell us anything He did not know, and who so frankly said, "If it were *not* so, I would have told you." Against our dull understanding He made every effort to tell us what we need to know.

Let me begin by stating a few facts about prophecy in general; then we shall look briefly at our times in the prophetic light; and lastly make some reference to the Great Prophecy to which few of us give any attention.

First, then, as to Bible prophecy! The world will have nothing to do with it because, for one thing, it bears too hard on the conscience; and for another thing, it makes too heavy a demand of the intellect. Even the church today is not generally inter-

ested in prophecy — not only for these reasons, but for the additional reason that if there is any part of Scripture that has been wrested by dogmatic ignorance to the delusion of the people and the scandal of religion, it is this part which we call *prophecy*. Because of fanatics, its very study has fallen into neglect and even into disrepute. It has become, unfortunately, almost the exclusive field of a type of mind that cannot penetrate the outer figure to the inner Truth — and a type of mind predisposed to defeatism, as if somehow God had been beaten — and this in face of the fact that the very cornerstone of prophecy is the proclamation of the undefeated and triumphant God.

Biblical Prophecy, as we know, has two functions — a telling *forth*, and a telling *beforehand*. The prophet is a *forthteller* as well as a *foreteller*, a preacher of righteousness as well as a prognosticator of events. Today, the emphasis is on the prophetic preaching rather than the prophetic *prediction*. "Read the prophets for their preaching," we are told, an excellent counsel, for then we shall see that their preaching is one with their prediction. And there never was a better time to read them! To read the Book of Habakkuk in one of the recent clarifying versions is almost like reading a contemporaneous account of what is reported today in the newspapers. Indeed, it is not too much to say that no one but a reader of the prophets can *intelligently* read the current newspapers.

There is one fact concerning prophecy that is seldom expressed, and it is this: Our religion — that is, Biblical religion — is unique in that it is the only religion that even professes to have a prophecy of prediction. You will search Confucius in vain for anything resembling prophecy. Mohammed never assumes to foretell anything. The sacred books of the ancient East are wholly lacking in prediction. Only in Biblical religion can even the pretense of a prophecy of prediction be found. Oh, the ethnic religious had their divinations, their fortune-tellings, their astrologies, their superstitious signs, and such like — but no view of

their peoples' moral future, no vision of the on-going world in distant centuries. You will find that only in the religion of which we are the heirs. The chief challenge that the Hebrew prophets always made to the pagan gods was — "If they be gods, let them foretell things to come!" It is said in the Old Testament that "the Lord will do nothing, but He revealeth His secret unto His servants, the prophets," and we have even the Divine invitation — "Ask me of things to come concerning my sons." *Concerning my sons* — for much of prophecy relates to God's use of a people to whom He has given a very burdensome divine commission.

The New Testament also is full of prophecy — in Gospels, Acts of the Apostles, Epistles and the Revelation. Jesus himself was known as a prophet, in the sense of a foreteller. You remember that evening walk on the road to Emmaus, when Jesus overtook the two men walking sadly home in the twilight, and asked them why they were so pensive? And they said, "Are you a stranger in Jerusalem that you do not know the things that have happened?" Jesus said, "What things?" And they replied, "Concerning Jesus of Nazareth who was a prophet mighty in deed and word before God and all the people." *Everyone took Him for a prophet.*

Indeed, it is Jesus who first and finally gives us the true reason for and the true use of prophecy — which is not to make us prophets, but to save us from bewilderment when prophetic forces culminate. How often He said, "Behold, I have told you before it came to pass, that when it is come to pass" — what? Well, it was a different purpose at different times. At one time His purpose was, that when the thing did come to pass, "ye may believe that I AM HE." At another time, His purpose was that they might understand what it was that had come to pass — might know what was occurring. Jesus' purpose in prophecy was to enable his people to identify and interpret events when they arrived. "THIS IS THAT" and, to that end, he said "When these things begin to come to pass" — don't be downcast, don't be bewildered, don't be as ships without their rudders: — "when these things begin to come to pass, then LOOK UP, LIFT UP YOUR HEADS, for your redemption draweth nigh." He wanted to stabilize their minds with a faith that was knowledge.

If ever there was a time when people

of good will needed a standard by which to interpret the times, it is now. Even the skeptic on the street would instantly agree that "we live in prophetic times," because, regardless of Bible or religion, he perceives that the times arise from causes set in motion in the past, and that they have consequences for the future concerning which we ought to be thinking. Now that is to take the prophetic view of things! The prophets are always telling us, "If you do certain things, certain results will follow." Not always bad things. Often great and good things. The promises of the Bible — they are prophecies too: Do this, and this good result will follow. Bible warnings are prophecies: Follow certain evil courses, and certain evil consequences will certainly appear. Not arbitrarily, not because the Bible says so; it is the way the universe is made. It is the Law.

Now, what are the elements which must be present to make the times truly prophetic times? For one thing, the peoples of prophecy must be present, for no crisis is prophetic unless it involves them. And the principal peoples you read about in the Bible are all here. Israel is here: Moab, Assyria. If I should call them by their modern names you might be surprised. Did you think these peoples evaporated from the earth when the Bible was finished? Whom do you think the Anglo-Saxon peoples are, and the Belgians and the Germans and the Russians? They are Bible peoples under modern national names, and all these peoples are related to the present crisis. If you know who they are, you know why they are doing certain things and why certain things are befalling them. The past is culminating for them. We constantly forget that we are living in Bible times now! Ignorance of this is part of the darkness that overshadows the nations.

Not only must the peoples of prophecy be present, but the Great Controversy of Almighty God must be visibly and pre-eminently to the fore. Wherever the cry rings out, "Thy Sons, O Zion, against thy Sons, O Greece," — and the old challenge, "Who is on the Lord's side in this controversy?" — there you may be sure prophetic issues are being joined. All these elements have been present and have been increasing from 1914 on.

But if we had no other sign that we are in prophetic times, we should have a most authentic one in our conscious need of the prophetic comfort and courage.

I say, prophetic comfort — a very special kind of tonic comfort. For most of us most of the time "comfort" is a soft, sleek, stroking word. Not always! Not always for the Scriptures! Comfort is no softling; the word itself is like a strong man armed. COM-FORT — fortis, fort, fortify, fortitude, strength — nothing soft about that! Fortitude to see unflinchingly; strength to stand unwaveringly. Not a lullaby, but a trumpet call.

Most of us, if not all of us, have a deep sense of needing this prophetic comfort or fortitude or insight today, and we may test how much we have of it by noting our reactions to these times in which we live. I find many people wavering — tossed up in their minds and flung down again by every passing gust of events. I find bewilderment and despair. I am not condemning these confused or despairing people: they are of a much higher grade than people who are indifferent and undisturbed. They are sensitive and therefore they suffer. They are at least alive, but they are not spiritually grown up. God is riding on the storm, yet they fear the world is going to the devil. Some things in the world are assuredly going to the devil — they belong to him! But we are very near the line of blasphemous unbelief if we think that God has been outwitted by brutal battalions, or that the Cross of Christ has been made of none effect by the revival of pagan ideologies. God is marching on, His purpose ever ripening.

Compare the conditions of mankind in the Stone Age with his condition now and you will have no doubt on that score. We have only to remind ourselves that Chicago, New York, London, Paris, Constantinople at their modern worst are mere Sunday School parlors when compared with the cities in which St. Paul first preached. God failed? Christianity failed? Say rather, the world has failed at precisely those points and precisely to the degree that it rejects God and Christ. There is the failure. Get a real view of the world into which Christ came; and you will never again say that "Christianity has failed" — you will say that wherever it has been incorporated it is the only thing that has succeeded. And it has been here so short a time. Take 35 men, each 60 years old, stand them in line; their combined ages will represent more years than Christianity has been at work in the world. And only a handful in



any generation have been genuine and creative Christians, Christians like Christ.

War? Yes. But who glorifies war now? No one. The Cross has dimmed all martial glory. The last conqueror the world admired was Napoleon. Today the man who develops a drouth-resisting corn out in Iowa, the man who hews out another step toward the conquest of cancer — that man is a greater hero even to the present faulty world.

Oh, in these and other matters, there's no end to the moral defeatism we can hear today, and *prophecy is its great antiseptic*.

Our minds are distressed and our spirits are flayed by events beyond the seas. I cannot be silent concerning them, yet I would not speak of them except to emphasize their spiritual elements. The extent to which we exalt their importance may be the measure of our own spiritual dullness. Bursting bombs impress us and we say, "How horrible is war." And yet for years we sat complacently through the most terrible and obscene war of spiritual and mental forces — and said hardly a word. The carnal mind did not sense that great war being waged above the earth. Yet that phase, in which souls of men were being murdered though their bodies were unhurt, and whole nations were subjected to the doctrines of devils though the cities were unscathed — that was the phase that really terrified spiritually sensitive persons. Armed conflict on the field is by far the lesser and I may say cleaner aspect of war. And so it appears in the prophetic light.

Well, that being as it is, and all of us but little children in these matters, let me say quickly what I have to say about this War. It is an evil created by the evils of what we so ignorantly called "peace." One of God's great Health Department laws on the *natural plane* is that when we let an evil live and grow by common consent, or at least without common protest, that evil breeds another evil to cast it down. Supply a carcass — a body of moral decay in society — and the vultures will assemble to dispose of it. This war was bred by evil, to destroy evil. Both it and the evil it feeds on will become ashes together. Today there is a great burning of tares in the wheatfield of the world, and the fire and the tares will sink in ashes together.

I have just spoken of one of God's Health Department Laws on the *natural plane* — that one evil breeds another evil to check it. That is the order of

natural providence. It is true on the natural plane, but it is not the whole Law of God with reference to evil. True, every evil does create another evil to control it. Evil industrial practice creates the evil of industrial disorder. The evil of high prices brings the evil of low consumption. Evil national principles create the evil of war. Heavy taxation yields light returns. Evil physical habits create the disease that curtails them. That law always works. But *that* is not the whole counsel of God concerning evil. None of these evils *overcomes* the other; the *end* of their conflict is *not* that *no more evil remains*. As a preservative from wholesale destruction, by creating a control of evil, this law has its value; but *for the actual overcoming of evil*, no value at all. The Law for that is a Spiritual Law — a higher science: "*Overcome evil with Good*" — and we don't take kindly enough to that to *practice* it. You can check evil with evil — you can only *destroy* evil with *Good*! One is a natural law, self-operative; the other awaits the spiritual initiative of man. *Through the worst* we shall be preserved *from the worst*; but we shall reach the *best* only through our deliberate employment of the *Good*!

Now, to return. Many a word the prophets have made familiar to us will rise to our memory from time to time as the only language fit to describe some of the things we shall yet see. We shall understand the saying, "And the cities [capitols] of the nations fell." We shall know what is meant by the wail of the merchants that did business in the seas. We shall see the invasion of the Pleasant Land by a ruler *who is not royal* (how explicit the prophets are!) who shall suddenly be disturbed by tidings out of the North and out of the East, and then shall lash out with full fury, and come to his end with none to help him. The prophets are going to be widely quoted men one of these days. And we shall see Israel become a third with Egypt and Assyria as a blessing in the midst of the earth: — the peoples that fight against Israel are not to be destroyed but *transformed*, and their great gifts and powers now devoted to carnal ends shall be used for righteous human ends; — all these we shall see, and thank the Word of Prophecy which aforetime indicated them to us.

But I want to say that if *this* is all we look for or all we find in prophecy, then we have missed the whole spirit of it, and prophecy has failed of its

purpose so far as *we* are concerned. We are naturally sensation-lovers and sensation-mongers. The *louder* the thing and the *nearer* to us, the more impressed we are by it. But, noisy events have to do with evil and not with *Good*. We who are supposed to be interested in the coming of the *good*, hardly hear a word of the greatest prophecy of all — the coming of the Kingdom — without observation, and in a silence as silent as the growing wheat. People will listen to you if you tell them about Armageddon and speculate on the interpretation of dark sayings, but of that *great prophecy* — "the knowledge of the Lord shall fill the earth, as the waters cover the sea," they are not so avid. They would rather hear the disastrous and spiritually destructive defeatism doctrine that at last, life and the world and everything else just bogs down into final chaos. There are those who seriously and religiously hold that the wrong will overcome the right. Even those who merely *fear* that, thereby confess that they believe it, too. For fear is *faith in the wrong*, in its power; fear is *unbelief in the right*, and in its power. No Scripture warrants us to expect the world to grow worse and worse. We are warned to expect that "*Evil men and seducers shall wax worse and worse.*" And they are! We see it before our eyes this very day. Evil men never operated with such deep skill in dark Satanic arts as at the present time. Never was there such masterly mal-practice on the human soul. Seducers in religion, morals, philosophy, economics and politics are today *powerfully* seductive. That which always was dark is now pitch black! That is what we were told would occur — that *evil* would wax worse and worse — not mankind, not nature, not the bonds of family and honor. If we had been told *that*, the Christian mind could never have believed it.

The GREAT PROPHECY, to which we ought to give heed as to a light shining in a dark place, is that "the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The *Great Prophecy* is that "the way of the righteous shineth more and more unto the perfect day." "Thy Kingdom come, Thy will be done *on earth*" — that is a prophecy too, the Great Prophecy. "The veil that veils all the peoples will be destroyed, and the web that is woven over all the nations." "Thus saith the Lord: Remember not

former things, nor pay heed to things long past. Behold! I am doing a new thing, even now it is springing to light — Do you not perceive it?"

This is the redemption, the restitution, the New Chapter, of which our Lord speaks and which begins to draw nigh when these things which we *now see* begin to come to pass. The Great Thing is *beyond* them.

Well, then, we have something to stand upon. We are in the midst of the greatest concentration of evil power the world ever has seen — a coalition led by men who have absolutely abjured

God. It has even touched our own land, but it is to be broken into bits. We *know* that. As believing men and women, we represent the only group in the world whose unity and stability are essential. Few as we are, we are the people who must not break or waver. Every device has been trained upon us to scatter our unity, our fellowship and our faith. There is no use now, of speaking to the world of these things; it is the Church that must cherish them, if faith is to remain in the earth. Gathering together in the Church, for enlightening and steadying, and com-

forting, one another — to find a fellowship in higher things that cannot be found elsewhere — is so great a *service*, as well as a *benefit*, that one could not overstate it.

Men and women who pool their faith, their hope and their charity, and so increase the store of each — these are the really *important* people now. With one kind of an army God can destroy the battlements of evil, but with this army He can build the City of Righteousness and Peace. In *this* great movement every Church and every congregation is a front-line force!



## The Size of Noah's Ark

In order to properly understand and judge what Noah accomplished it is fundamentally necessary to know the accurate size and capacity of the Ark. The scoffers — and this includes many ecclesiastical leaders — maintain that Noah did not have room in the vessel he built for the task assigned him. It is almost universally claimed that he could not possibly have found space enough in such a vessel for the animals and their food in view of the time spent in the Ark.

The Bible gives the dimensions of the Ark as 300 cubits long; 50 cubits wide; and 30 cubits high. In describing the Ark, the record refers to one window which Noah was instructed to build. This has led to the assumption that the Ark had but one window, while there is actually no doubt but that it had many windows or portholes.

In Hebrew the word *Tsohar*, translated "window" in the recorded instruction God gave Noah regarding the Ark, appears only this once in the Bible. The word means a bright object or light overhead and could have been better translated "skylight" than window. Noah was thus instructed to build a ventilating skylight in his vessel. When Noah opened the window, or porthole to let the dove out, the Hebrew word here is *Challon* and means exactly what we would mean in the use of the word porthole or window. Evidently the Ark had many of these, but only one skylight.

And when it comes to the dimensions of the Ark, men have failed to use the sacred cubit: a measure defined in the Great Pyramid and used in ancient times. This cubit is exactly 25.025 Anglo-Saxon inches long. Using this cubit, the dimensions of the Ark would be as follows: length, 625.625 feet; width, 104.27083 feet; and height, 62.5625

feet. Its volume would therefore be 4,714,349 cubic feet.

Now the contemplation of this enormous volume will demonstrate how completely mistaken are those who ridicule Noah's Ark as having been disproportionately too small for its task. Certainly there was room enough in such a craft for 100 menageries larger than Barnum, the great American showman, ever saw and with plenty of space to spare. Noah had ample room for all needs as well as time (120 years) to build and store the Ark with food and treasure which he was to save and which would be needed to begin life anew after the Deluge.

Professor C. A. L. Totten, in an estimation of the capacity of the Ark, stated that it would contain 10,000 freight cars of 10 tons each, or 100,000 tons.

Bulkheads in a vessel the size of the Ark would be necessary and essential for giving strength to its construction and so God instructed Noah, "rooms shalt thou make in the Ark" and "with lower, second and third stories shalt thou make it" — thus showing it was in effect *completely bulkheaded*.

A day is coming soon when God will raise up men who will proclaim His word and the significance of its record, magnifying the importance and greatness of the story the Bible tells in all of its detail. In that day the present ecclesiastical leaders who have belittled His Word will be confounded, skeptics will be answered, and the agnostics and atheists will be forever silenced.

God has declared He is against the present shepherds in Israel who are failing to feed His flock (Ezekiel, chapter 34), and one of the outstanding evidences of this failure is the inability of ecclesiastical leaders today to *substantiate and prove the authenticity of the Book and its record*.

# Maran-atha

By REV. SAMUEL GARDINER

**W**HAT strange words these seem to be! They are neither Greek nor Hebrew, but Aramaic, and belong to the spoken languages of Palestine in the time of our Lord. They are found only once in the Bible (I Cor. 16: 22), and are left untranslated. They mean "Our Lord is coming."

It is very significant that these two words have been allowed to stand untranslated, not only in our English versions, but also in other translations of the New Testament. Even Dr. Moffatt, in his modern translation, has left them as he found them. Why have so many translators refused to change the words from Aramaic into English? It may be, and very likely is, because they felt they were sacred and almost holy, made so by their long and happy use in the early days of the Christian Church.

It is said that these words were a common form of salutation between Christians in the early days of the Church, and that when one lover of Jesus met another in the streets of Corinth or in the catacombs of Rome, they greeted each other with the words "Maran-atha" — *Our Lord is coming*. The thought of the coming again of Christ put a thrill into their hearts, a light into their eyes, courage into their steps, and a strong determination into their wills to hold on to their precious faith amidst all the persecution of those early days. What a contrast there is between the way those early Christians saluted one another and the way we salute each other these days. "Our Lord is coming," said they to each other. But we tell each other that it is a fine day, or a wet day, or we do not salute at all. Has our religion lost its thrill, and does the hope of the second coming of Christ have no attraction for us? "Maran-atha" served as a kind of token or sacred pass-word among the early disciples, who were often scattered by persecution and met under cover of night and would need some signal by which to recognize each other. "Maran-atha" was the inspiration of their life.

The pagan world in which they lived their Christian life was cruel,

hard and aggressively antagonistic to everything that savored of the cross. They were hunted from place to place like beasts of prey, and if caught, were thrown into the arena for the lions to provide an evening's entertainment for a godless aristocracy. Yet the thought that Jesus was coming again put an amazing courage into their hearts and a wonderful calmness into their souls. "Maran-atha" was the secret of their holy living and of their diligence in witness, and they gladly sealed their testimony with their blood.

How far is "Maran-atha" a watchword of the Church today? Alas! It has died away on many lips, or been exchanged for slogans pertaining to the life that now is, rather than to that which is to come. One of the distinctive titles of our Lord is "The Coming One" (Greek — "ho erchomenos"). It goes back to the prophetic foreview of the Messiah, for we find John the Baptist sending an inquiry to Christ, "Are you the *Coming One*? Or are we to look out for someone else?" (Luke 7: 19, *Moffatt*). And he is still the *Coming One*. There is to be another advent, which will be the consummation and crown of the first. That is the significance of "Maran-atha." It declares a hope which rests upon no isolated text, but is broad based upon the whole New Testament revelation. Take, for example, the testimony of the writer of the Epistle to the Hebrews. Christ, he explains, was manifested once "at the end of the ages to put away sin by the sacrifice of Himself." But because He was "once offered to bear the sins of many," so shall He appear "a second time, apart from sin [that is to say, because He had put away sin finally by His first manifestation] to them that wait for Him, unto salvation." And the expectant company of the redeemed will not have to wait long, for "the *Coming One* will arrive without delay" (Heb. 10: 37, *Moffatt*).

This grand and coming event is further defined in the New Testament by another striking Greek word — "Parousia." It is translated "coming," with two exceptions in our English versions. The Revised Version, how-

ever, has "presence" in the margin, and Moffatt renders it by "arrival." Numerous ancient inscriptions show that "parousia" was a technical expression for the arrival of a king, or emperor. Indeed, in the ancient world, a royal "parousia" was a most notable event for a city. The early Christians, as we can see, fully recognized the suggestive parallel between the "parousia" of an earthly monarch and the expected "parousia" of the King of kings.

It cannot be too often or too strongly emphasized that the hope of the personal return of Christ was not abandoned in the later writings of the New Testament, nor has it been superseded by modern developments of theological thought, though that claim is made in some quarters. In whatever sense the risen and ascended Lord came to His waiting disciples in the descent of the Holy Spirit, Pentecost was certainly not the Parousia. Let those who will, dismiss as "primitive fanaticism" the expectation of Christ's return; it was then, and it is now, a soundly-based believing hope before God. But when will He come?

While the fact of our Lord's coming is certain, the precise time of His coming is just as uncertain. But the uncertainty of the actual time of His coming does not in the least diminish the certainty of His coming. In fact, such an uncertainty should act as a tonic to our hope and diligence. The scriptures tell us that even the angels know not the time of His coming. It would appear that many in the early Church thought He was coming at once, and some of the Thessalonian Christians gave up their work to wait for His advent. So Paul had to correct them in a rather drastic manner, by telling them that if they would not work, they should not eat.

Nevertheless, though we do not know the precise time of His second advent, the scriptures do give us certain indications of when we might expect it. Writing to the Thessalonians (II Thess. 2, cf. II Tim. 2), the Apostle Paul showed that the "day of Christ" would only come after there had been a falling away from the faith and the re-



vealing of a "man of sin," or "lawless one." We cannot afford to be dogmatic in our interpretation of all the numerous passages of scripture that have reference to the second advent. Time will show whether the "man of sin" or "lawless one" of whom Paul wrote has already arisen (Martin Luther identified the Pope with the "man of sin"), or is still to arise. On the other hand, we are now undoubtedly witnessing a falling away from the faith, as the increasing growth of many false doctrines all testify, as well as the manifest love of pleasure more than a love of God.

There are many other signs which are evident today and according to

scripture they tell us that "the coming of the Lord draweth nigh." For example, the liberation of Jerusalem from Gentile oppression in 1917 by Israel Britain; the increasing interest taken by certain nations in the land of Palestine; the many wars, earthquakes, famines and pestilences that have taken place within the last twenty or thirty years (Luke 21: 9-11), as well as the great propagation of the Gospel that has gone on throughout all the world during the past hundred and fifty years.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28.)

As it was at the beginning of this era, so will it be at its consummation. The Lord who visibly ascended into the heavens will descend "in like manner even as He went."

Christ is the Key to history. Everything in this world is moving towards a climax — to the complete and universal triumph of His concerning Whom the powers that be once declared, "We will not have this Man to reign over us."

As we all think of our Lord's first advent as Savior, so let us think of His second advent as *Lord and King*, when He shall reign in His Kingdom which shall then be established — Maranatha!



## The Earth is the Lord's

THE fact that "the earth is the Lord's, and the fullness thereof," will become increasingly evident as changing geographical boundaries bring to prominence the plan of God for His people, for:

"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32: 8-9.)

Instead, then, of education which today often veers from the truth in that it ignores God and His purposes, the boys and girls in the approaching new order of the ages will study global developments in a different light as men pursue peacetime occupations. All that the human race will require, the earth will yield in abundance; and then will be fulfilled the promise:

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Heb. 2: 14.)

And just as men will then be freed from fear of war with its inevitable destruction and death, so also will our boys and girls be freed from reading and studying of war and violence. Instead, they will be schooled in the geographical and administrative results which will flow from the perfection of government under a system of economics that will bring a blessing to all; training for war will cease, and the youth of our land will prepare to take its place in a society where righteousness will prevail, with almost unlimited opportunities for all who will diligently apply themselves to the acquisition of knowledge and understanding. God will then give of that wisdom which comes only from Him, and so we can say to the boys and girls of today:

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul: Discretion shall preserve thee, understanding shall keep thee."



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# When the Earth Quakes in Palestine

By S. KAY SHUTTLEWORTH

WHAT is this idea that at some future time an earthquake is to upset the Suez Canal and make the Gulf of Suez impassable as a seafaring highway? On what possible grounds can we consider the following prophecy in Holy Scripture as descriptive of a possible future event? "The Lord shall utterly destroy the tongue of the Egyptian Sea," and referring to the river Nile the prophet goes on to say, "He shall smite it in the seven streams and make men go over dry-shod" . . . and there shall be a highway . . . which shall be left from Assyria, "like as it was in the day that Israel came up out of the land of Egypt." (Isaiah 11:15-16.)

We are all aware that the Nile has seven mouths, two only of which are now used, the Rosetta and Damietta branches. Of the other five, now nearly silted up, three flow into Lake Brulos and two into Lake Menzala, between Damietta and Port Said. The Red Sea, at its northern extremity, divides into two tongues or gulfs, the most northerly being the Gulf of Suez and that on the eastern bank the Gulf of Akaba.

While the physical changes that prophecy describes have not yet occurred they are quite within the realm of possibility. The geological formations show kindred upheavals from Palestine to East Africa, and there is a huge fault in the earth's crust one side of which runs down the middle of Palestine from North to South while the other side runs parallel with the mighty river of Egypt on the African peninsula. The accompanying map shows Palestine to be a volcanic area. There would seem to be a great firebox below the crust of the earth which generates an enormous motive power that appears here and there as hot sulphur springs acting like safety valves up and through to the earth's surface. A land split from east to west, such as at one time created the present deep indentation of the Jordan valley and the Dead Sea could stage a waterway from the Mediterranean, somewhere in the neighborhood of Joppa that would rush into the cavity and transform an immense area of land below it into a

deep inland sea many times larger than the present Dead Sea.

Were a volcanic convulsion ever to cause the fulfilment of the well known prophecy that is to make "the Mount of Olives to split in the center from east to west—a very great valley" (this being the exact translation from the original Hebrew of Zechariah 14:4) we should see the waves of the Mediterranean pour in eight times the depth of Niagara Falls, since that is the difference of level between the great inland sea that makes the coast line of the whole of southern Europe and northern Africa, and the hemmed-in sea so saline that it is labelled "dead." The prophecy in Zechariah 14:4-5 is:

"And the Mount of Olives shall cleave in the midst toward the east and toward the west . . . a very great valley and half of the mountain shall remove toward the north and half of it toward the south, and ye shall flee . . . for the valley of the mountains shall reach into Azal."

Now Azal is presumably Ascal or Ascalon, so giving way to z and accepted as a later addition. The wording is peculiarly careful and is not contradicted by a large raised map in the Royal Geographical Society, London, which shows the ridge of mountains to be rift and the Valley of Achor northeast of Jerusalem; ending in the Dead Sea. While the range of mountains are massed and continuous, there are defiles, and the viewer has presented a valley from Azal as most likely from the present configuration, "for the valley of the mountains shall reach unto Azal."

This is impressive; that the Mount of Olives shall be divided by a great valley running east and west, leaving mountains on north and south, which is geographically correct. Such a mighty inrush of uncontrolled water would create an enormous whirlpool and the vast gyration of commingled waters flooding this great natural bowl of mountains known as the Jordan cavity, striking against the surrounding mountains and finding no other outlet, would escape into the Gulf of Akaba by an ancient gully now dry but writ-

ten on our maps as the Wadi Arabah.

This Wadi Arabah is broad and is a wide waste of sand, but its boundary rocks show an old sea coast, grooved by torrents and worn with water marks. Although its sands may be heaped fully four hundred and eighty feet high, so great would be the rush of ocean weight from the Mediterranean that it could quickly sweep away the sand drifts of the last four thousand (?) years for the Dead Sea itself to become "living waters."

Bible students will recollect that Ezion-Geber was the port used by Solomon, where he built his ships and stationed his navy that conveyed to Palestine the ivory, apes and peacocks with which his name is associated. Ezion-Geber is known today as Ain-el-Ghudyan, about ten miles up the now dry bed of the Arabah. The Ferrar Fenton translation of Isaiah, direct from the Hebrew, envisages Jerusalem as situated on a river highway: "a place of broad rivers and streams, not wanting in oar-driven ships and proud vessels to sail past."

Some of us can read Psalm 46 with richer understanding than as just a paean of praise of the Creator in the phrasing of this famous song of praise; for it is a perfect topographical interpretation of the very geographical convulsion this article envisages. "Though the earth be removed and though the mountains be carried into the midst of the sea" is even more forcibly expressed in an alternate translation from the Hebrew (F. Fenton):

"When the earth quakes and although hills splash to the heart of the seas and break on the cliffs in their rush, — bright streams deck the City of God for God comforts at break of the day." "The heathen raged, the kingdoms were moved; He uttered His voice, — the earth melted." (F. Fenton). "Trembling peoples and kingdoms may shake, — earth dissolves when He utters His voice." Psa. 46:6-9.

There is a future definite physical occurrence here in these verses, however much custom may have staled our comprehension of their being anything more than a testimony to God — our refuge and strength. The prophet

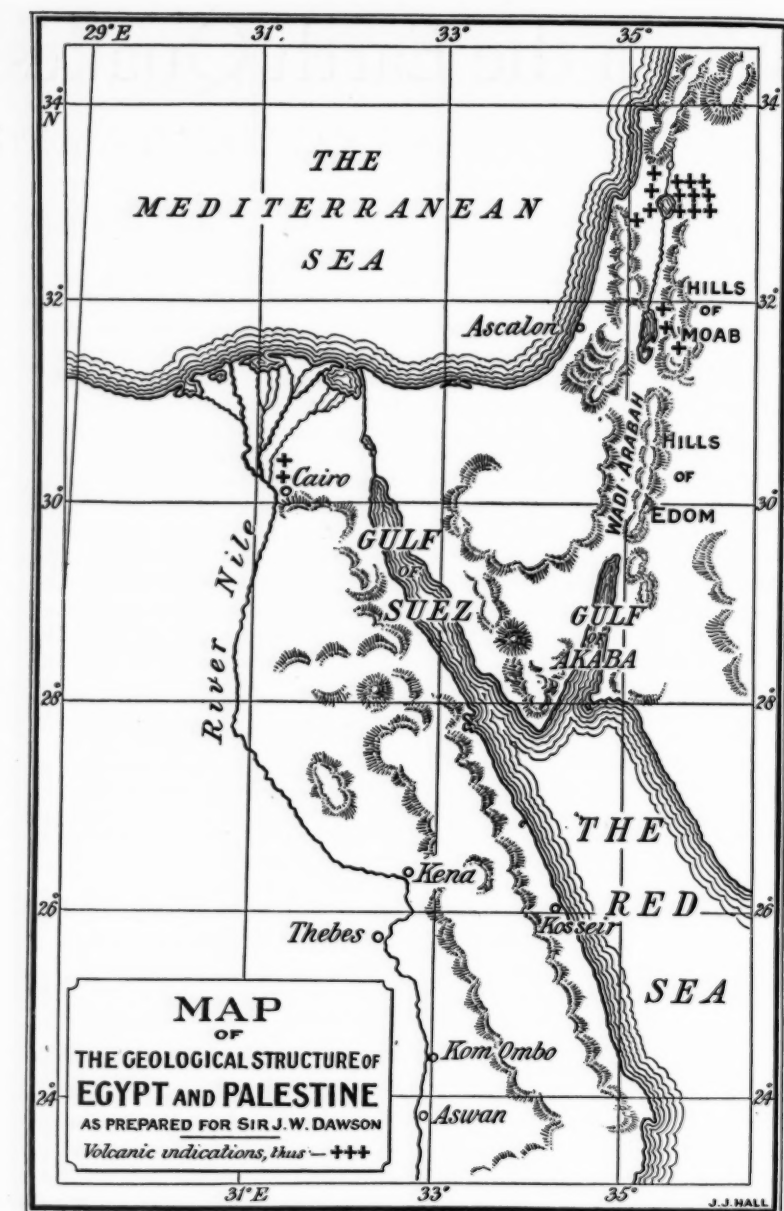
Zechariah says that we shall flee from this cleavage of the mountains as we fled before the earthquake in the days of Uzziah and good reason we shall have for fleeing this time if the Mediterranean comes pouring in. Much surprising geological data can be gleaned from Sir J. W. Dawson's "Modern Science in Bible Lands." He tells us that Professor Boyd Dawkins has conjecturally restored the Mediterranean region at the time of the paleo-cosmic or antediluvian man by an isthmus dividing it into two basins or at any rate with only a very narrow strait connecting southern Italy with Africa.

In the Pleistocene period the land of Palestine extended far into the Mediterranean so that Cyprus was part of the mainland, and what is now the Nile Delta became a desert with the Nile running eastward into a lake while the gulfs of Suez and Akaba were much smaller than they are today.

At the time of the Miocene or Middle Tertiary Age there was a remarkable fracture of the earth's crust, which greatly altered the surface of Syria, Palestine and Egypt. The great hollow from Coele-Syria to the Gulf of Akaba was shaped at the same time as was the valley of the Nile long before man existed. The hills of Moab and Pashan were pushed up and the deepest hollow that forms the Basin of the Dead Sea dropped 1260 feet below what is the level of the Mediterranean. No longer could the marine mammals of this sea congregate with those of the Red Sea and Indian Ocean. Today there is an entirely different marine fauna on the two sides of the isthmus. The high triangular mass of Sinai bounded by the two depressions of the gulfs of Akaba and Suez have on either sides two similar ranges running down the east and west coasts of the Red Sea. On the western side this ridge widens out into the mountains of Abyssinia. At Assouan (ancient Syene) the hard ridge of rock crossing the river produces the first cataract.

Although actual volcanoes have been extinct in Palestine since recorded history began, basalt in abundance shows that there were volcanic eruptions much earlier and antediluvian man could have seen the volcanoes of Bashan and Moab in action. And hot springs are a present indication that the fires below are not extinct.

The valley of the Nile runs along a fault or fracture similar to that of the



Jordan only less pronounced. Remains of hot mineral springs and petrified forests near Cairo attest the fact of volcanic activity. It is not unlikely that what occurred in the Pliocene Continental caused the bay of the present delta to become dry land and that the Nile flowed eastward, extending toward Palestine.

Statements to this effect so frequently made by Sir J. W. Dawson in his geological research still hold good after more than forty years and he would probably be far less surprised at a geological convulsion proving this article than a modern scientist would

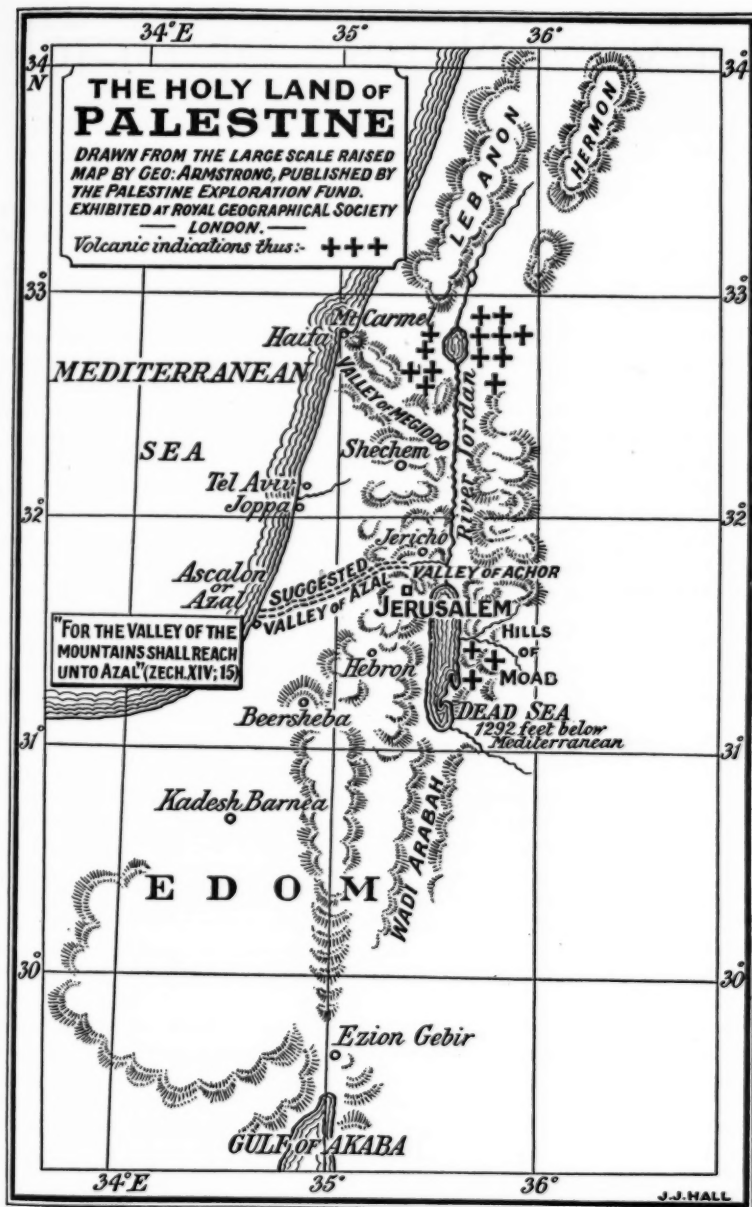
be to discover that the Word of God is still not yet out of date.

What would then be the effect of this flood of water rushing into the Dead Sea from the Gulf of Akaba?

Just a little lower down the Nile than Thebes, and practically opposite the Gulf of Akaba the map indicates a three side of a square twist of the river at Kena. Kena has good road communication to the port of Kossier on the 26th parallel. Is it but a dream to think of a natural waterway linking the Dead Sea with the Nile in the grandest manner imaginable?

The rush of waters swollen and





pressed on by a mighty north wind would push past the bay of Kossier, leaving in its wake heaps of mud and sand and debris, and in its reflux course plunge into the valley of the Nile, finding its way between low-lying ridges that show traces of an old riverbed of past existence, thus literally "beating off from the channel of the River" (Isa. 27:12) and fulfilling "with His mighty wind shall He shake His hand over the River, and shall smite it in the seven streams," so that the tongue of the Egyptian Sea is "utterly" destroyed, and "a highway shall be left from Assyria like as it was in the

day that Israel came up out of Egypt." (Isaiah 11:15, 16.)

Scriptural prophecy is almost invariably corroborated, so here is the same picture repeated only in different language. There is no doubt that it concerns the Nile and this translation from Hebrew instead of the familiar Greek, is remarkable:

"The waters shall dry from their brooks, and the River be parched up and fail, the streams and their murmur shall cease, and the banks of canals be destroyed." (Isa. 19:5-6. Ferrar Fenton Trans.)

That the sea will roar and the floods clap their hands before Him, if God

makes a way in the wilderness and causes rivers to flow in the desert will prove that God's word does not return to Him void, for His thoughts are not necessarily our thoughts, nor are our ways always His.

One of the allusions to a geological disturbance that cannot possibly be said to have already taken place is described by Isaiah in chapter 29:

"When the Lord of Might comes with a roar and a crash, and the sound of a great rushing whirlwind and storm and a flame of devouring fire, the crowd of all nations shall wait and be puzzled and baffled and blinded when hail shall throw down all the refuge of lies, and floods will wash your den. Your league with the Pit will not stand in the rush, your treaty with death will be abolished," and the multitude that fight against "Ariel" (symbolic name for the city where the Lion of God resideth) and distress her shall be as a dream of a night vision. "Stay yourselves and wonder . . . behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish. . . . Surely your turning of things upside down shall be esteemed as potter's clay . . . for the terrible one is brought to nought . . . the poor among men shall rejoice in the Holy One of Israel . . . and they that murmured shall learn doctrine."

The preceding chapter is just as emphatic and inexplicable.

Likewise does the prophet Micah foresee a physical disturbance. He calls to the people to listen and, speaking of the latter days, says:

"The Mighty Lord comes against you . . . and beneath Him the hills are dissolved, and the plains, like wax before fire, are poured down as water from a steep." (Micah 1:2-4).

If these chapters, together with Daniel and Joel, are studied as a whole and then reviewed, we gather that the prophets are definitely instructed by God Himself to give us the impression that a sudden and unforeseen action on the part of the Almighty will upset all our so-called wisdom, — "destroying its scientists' science and baffling its scholars' researches," as Isaiah 30:14 directly translated from the Hebrew by Ferrar Fenton so neatly epitomizes.

"Your cattle shall graze in that time on fat plains, and on every knoll and rising hill — when the fortresses fall — will spring fountains and babbling brooks, in the day when the Lord heals the bruise of His Race and cures its festering wound." (Isa. 30:24-26.)

# The Post-Captivity Names of Israel

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## CHAPTER V

THE FOURTH century B.C. Israel had now been in captivity for three and a half centuries. They were now known as Sakai, Cimmerians, Kimmerians, Scythians, and by many other names. There was the older Israel colony in Greece, and the already established colonies in Spain, Brittany and the British Isles.

We have as yet not mentioned the primary name of all by which the people were known, namely Hebrews. They were of the original "*Habiru*" of Ur of the Chaldees, in the time of Abraham. They were the same "*Habiru*" who in the time of Abraham disappear from Ur and neighborhood, and appear in *Haran*.<sup>1</sup> It would seem that the migration of Terah and Abraham carried the name away from Ur, and established it in Haran, in accordance with the Scriptural account of the movement of the family (see Gen. 12, *et seq.*). They were the "*Abiri*"<sup>2</sup> of the Tel al-Amarna tablets. They were the "*Hebrews*" of the Bible. They were known by that name in Palestine, in the Colonies and in Captivity.

By the name *Hebrew* they colonized in Spain, *e.g.*, the Iberian peninsula, and the *Ebro* river. By that name they colonized in Ireland as the *Hibernians*.

But this is a generic name, which was never restricted to the ten-tribed House of Israel, therefore we have not dealt with it in this series of studies.

We now with the aid of our key take a survey of Israel about the fourth century B.C. when Herodotus wrote. There were still settlements of the people in *Media*, *Armenia*, in *Lydia*, on the slopes of the Caucasus south and north and elsewhere. There were Greeks (*Danaoi*) in Greece, in *Ionia*, and the *Ionian Isles*. That is to say there were important bodies of Israel people scattered throughout the *Middle East*.

The *Scythians* were a pioneering body of Israel people who were busily engaged in settling the lands of Europe, proceeding up the rivers which flow into the Caspian and Black seas, and down the rivers which flow into the Baltic. What the Anglo-Saxons have been busy doing for centuries in America, Canada, Australia, New Zealand, the *Africas*, and so on, the *Scythians* — our forefathers — were doing then, and in much the same manner.

In Greece, another branch of the same people had achieved a culture the memory of which has shone with classic brilliance down through the ages to the present day. They were then busy doing what Grecian history shows they accomplished in that tremendous age.

In Britain the Hebrew colonists were then established, and had been for ages. Evidently migrations had come into Britain from Israel about 700 B.C. They were refugees from the Assyrian invasion. It is said by tradition that the

religious establishment which for centuries before Christ occupied the site of St. Paul's Cathedral, was founded and perpetuated by such a band of refugees.

In Palestine the nation of the Jews had returned, and had just about finished restoring the City of Jerusalem, the Temple, and the National administration, preparatory to fighting a back to the wall fight for the preservation of "*the oracles of God*," which had been committed to their care. Let the reader read the Book of Maccabees once more, to see what a fight this people put up for the faith. They were at that time the last remnant in the East to preserve the oracles of God, and the worship of God, as delivered to Moses, and as voiced by the prophets.

The British Isles in the meantime had undergone a *great revival in religion and law*. According to tradition, the "*Ollamh Fodhla*," with Tea Tephi and Simon Brug or Baruch, had arrived in Ireland bringing the "*Lia Fail*" or "*Stone of Destiny*," and the sacred Chest. They had preached the true doctrines of the ancient faith and had overthrown the worship of Baal. Here the chart of the Royal House shows the marriage of Eochaid Heremon and Tea Tephi, from which line has descended the Royal House and distinguished families of Ireland, Scotland, England and Wales.<sup>1</sup>

King Malmutius<sup>2</sup> had come to the throne in Britain and had recodified the Common Law. His code formed the basis of our later codes, yet it was junior to the code of Brutus (Brute) as his was to that of Moses.<sup>3</sup> Forty university centers of learning were then to be found in Britain alone at which it took a man twenty years to carry away the final diploma. The Druid faith was in the ascendant. This was a singularly pure form of the worship of God, the Unity in Trinity. It was essentially a spiritual worship, having neither idol nor temple, but was carried on in the open air before the face of the sun.

In spirit and basic truth the Druid faith was nearer to the true Israel faith of the prophets than was the Jewish Talmudistic faith of the time of Christ, against which our Lord strove so mightily.

Britain was a seat of *culture and religion*.

Greece was the seat of culture, art and philosophy.

Scythia was the field of colonizing activity where hard-handed men and women strove with nature and with hostile foes to lay the foundation of civilized communities.

Jerusalem was the place of ritual and Temple worship, and the repository of "*the oracles of God*."

Thus was constituted the world-wide Israel of the day in its main divisions. Other colonies were thrusting out in ceaseless adventure all along the way. These were the "*diaspora*" of the New Testament.

So the Apostle Paul found Israel scattered. Taking his missionary journeys into account, it will be seen that he moved consistently among the "*ethnos*" of Israel. He

<sup>1</sup> See "History and Monuments of Ur," by Prof. Gadd, page 179.

<sup>2</sup> Abiri, or People of the Bull (H. Bruce Hannay, "European and Other Race Origins," p. 1); Khabiri (Brit. Mus. Guide (1922) Babylonian and Assyrian Dept. (Tel al-Amarna Letters), p. 127, iii, "The Khabiri are mighty against us.")

<sup>3</sup> See "The Heritage of the Anglo-Saxon Race," with Chart (Gaver), \$1.75 postpaid. Destiny Publishers, Haverhill, Mass.

<sup>4</sup> Or Molmutius.

<sup>5</sup> See Fortescue, Coke, Blackstone and other authorities.

went to those in Asia. He passed to those in Europe on the Black Sea. He went to Greece. He passed to Spain. It is not so recorded, but there is, perhaps, no reason to doubt that he went to Britain.<sup>1</sup> We know that he was in intimate relationship with King Caradoc — or Caractacus as the Latins called him, with Linus, Gladys — renamed Claudia — and Pudens, her husband. St. Paul sent the greetings of these to Timothy as we see in the last chapter of the second Epistle of Paul to Timothy (verse 21). This was the greeting of the British Royal family sent by Paul.

Scythian Israel continued to dwell on the rivers of South Russia till the eruption of the Huns from the Far East, in the third century A.D., uprooted them, and drove them pell-mell over the Danube, into the Roman Empire.

After forty wild years they made their way to the borders of the North Sea, and little by little into Britain. We refer to such standard works as Gibbon's "Decline and Fall of the Roman Empire," Sharon Turner's "History of the Anglo-Saxons," a standard work published and republished in many editions — as every well-furnished public library should show, Bruce Hannay's "Race Origins," Venerable Bede, "The Anglo-Saxon Chronicles," and many other standard books which tell the same story. Bruce Hannay cites over two hundred authorities, and his Bibliography is very valuable accordingly. We refer also to that invaluable work, du Chaillu's "Viking Age," two volumes, for a second-hand set of which three guineas was cheerfully paid for our library's benefit. Gibbon, for instance, shows that these people, under the name of Goths — a modernization of Getæ — being uprooted by the Huns, passed in their three streams — Goths, Visigoths, Ostrogoths — down through the Roman Empire, and their passing was written deeply on the pages of Roman history. They might have been befriended, and made a bulwark of the Empire. They were deceived, bribed, betrayed, opposed, and finally fought to a finish so that the power of Rome was shaken to its foundations, and those movements started which brought the throne of the Cæsars to the dust.

One must always guard against the fallacy that all Israel came to the British Isles. All the *race* of Israel have never been together at one time in the official territory of Israel, since the migration from Egypt. There have always been colonies going out in advance. There always has been a remnant left behind, as the official nation has moved on. There always have been "outcasts" — by which is meant those who have voluntarily or otherwise gone to dwell among other nations, in other lands. This has always been the case, is the case now, and will be the case until all nations shall be found within the scope of the Kingdom of God which is founded upon Israel.

We now for a moment take up the story of the prophets. In the prophets we find official Israel described as *dwelling in "the Isles of the sea"* (see Isaiah 41). We find Israel transplanted from Palestine to "the appointed place" of which God made mention to David in II Samuel 7: 10, Israel should be *planted* therein to move no more. In Ezekiel is "a high mountain, and eminent, even the mountain of the height of Israel." This mountain <sup>2</sup> to which the "tender twig" of the

House of David was transplanted, was *not in Palestine, not in Egypt, not in Babylon, not in the territory in Europe and Asia* which was granted to Nebuchadnezzar and his successors. It was in the Sea. It was in "the Isles of the sea." It was at "the uttermost parts of the earth," therefore, beyond the Pillars of Hercules or Straits of Gibraltar. It was "north" and "west" from Jerusalem. Therefore by elimination and indication we know that it was in the British Isles.

From thence the nation should carry on its colonizing until the uttermost parts of the earth from Britain had been occupied and the heathen had been received as an inheritance. "The Circle of the earth" should be the foundation of the throne of God in Israel.

The story is sequent, logical, continuous, and gives to history an unity and meaning which God *has executed* in accordance with the plan prepared and published by the prophets ages ago.

It may be objected that we are building much on few materials from the inscriptions.

We reply: In no case are the materials, as yet supplied by the inscriptions, abundant. As Professor R. D. Wilson has pointed out, where such great stretches of time go by without a single inscription, and such great events without mention, one must not in this field ask for a reduplication of statements. Even *one statement* is unusual, and when found should be accepted at its full value. No argument at all can be built on silence, where the rule is silence, concerning any major historic happenings. All evidence which put together amounts to proof, tells for the truth herein set forth.

Such being the case, surely it is little short of miracle, indeed it is evidence of miracle, that the *inscriptions should once and again and yet again touch the very spot indicated by the corresponding indications of the Bible.*

We have this glossary of names. We present them to our readers. They are made clear already. Among the *comparatively small number of inscriptions translated* they are found, and they bear their testimony. The tablets, historic records and prophecies are like the parts of a jig-saw puzzle. Separate, the pieces have little meaning. Once placed in position, the completeness of the picture assures that each part has been assigned to its own place. What we have indicated makes such a complete accord between secular history and the Bible that there remains no doubt in our mind that we have indeed been able to reconstruct the chart of history as it is given, partly in the Bible, and filled out to perfection by secular history.

The whole tells of the great plan of God rapidly nearing conclusion.

We append a quotation from Rollin's History concerning the character Scythian Israel bore, and concerning the economic law of Israel. Later, we shall from time to time bring other information from other authorities on this great course of history.

### *The Character of the Scythians*

Taken from Rollin's Ancient History <sup>1</sup> Book VI, Chapter I, Section III:

"A digression concerning the Scythians. Formerly there were Scythians, both in Europe and Asia, most of them inhabiting those parts that lie towards the North. I design now chiefly to treat of the first, namely, the European Scythians . . ."

<sup>1</sup> Charles Rollin (1661-1741) distinguished French Historian. Rector of the University of Paris, 1694.

<sup>1</sup> The Pope, in a specially prepared address to British visitors to Rome, advanced the theory that it was St. Paul himself and not Augustine, sent by Pope Gregory, who first introduced Christianity into Britain. *Morning Post*, March 27, 1931.

<sup>2</sup> Government.



We now omit several paragraphs which deal with manners and customs, which are not necessary to our study.

"It is now time to pass to the consideration of their manners and customs, milder and more humane; though possibly in another sense they may appear to be equally savage. The account I am going to give of them is chiefly taken from Justin.<sup>1</sup> According to this author, the Scythians lived in great innocence and simplicity. They were ignorant indeed of all arts and sciences, but then they were equally unacquainted with vice. They did not make any division of their lands amongst themselves, says Justin: it would have been in vain for them to have done it since they did not apply themselves to cultivate them. Horace, in one of his odes,<sup>2</sup> tells us that some of them did cultivate a certain portion of land allotted to them for one year only, at the expiration of which they were relieved by others, who succeeded them on the same conditions. They had no houses, nor settled habitation; but wandered continually with their cattle and their flocks from country to country. Their wives and children they carried along with them in wagons, covered with the skins of beasts, which were all the houses they had to dwell in. Justice was observed and maintained amongst them through the natural temper and disposition of the people, and not by any compulsion of laws, with which they were wholly unacquainted. No crime was more severely punished amongst them than theft; and that with good reason. For their herds and flocks, in which all their riches consisted, being never shut up, how could they possibly subsist if theft had not been most rigorously punished? They coveted neither silver nor gold, like the rest of mankind; and made milk and honey their principal diet. They were strangers to the use of linen or woollen manufactures; and to defend themselves from the violent and continual cold of their climate, they made use of nothing but the skins of beasts.

"I said before, that these manners of the Scythians might appear to some people very wild and savage, and, indeed, what can be said for a nation that has lands, and yet does not cultivate them; that has herds of cattle, of which they content themselves with eating the milk and neglect the flesh? The wool of their sheep might supply them with warm and comfortable clothes, and yet they use no other raiment than the skins of animals. But, that which is the greatest demonstration of their ignorance and savageness, according to the general opinion of mankind, is their utter neglect of gold and silver, which have always been held in such great request in all civilized nations.

"But, oh! how happy was this ignorance; how vastly preferable this savage state to our pretended politeness! This contempt of all the conveniences of life, says Justin, was attended with such an honesty and uprightness of manners as hindered them from ever coveting their neighbor's goods. For the desire of riches can only take place where riches can be made use of. And would to God, says the same author, we could see the same moderation prevail among the rest of mankind, and the like indifference to the goods of other people! The world would not then have seen wars perpetually succeeding one another in all ages, and in all countries; nor would the number of those that are cut off by the sword exceed that of those who fall by the irreversible decree and law of nature.

"Justin finishes his character of the Scythians with a very judicious reflection. It is a surprising thing, says he, that a happy natural disposition, without the assistance of education, should have inspired the Scythians with such a wisdom and moderation, as the Grecians could not attain to, neither by the institutions of their legislators, nor the rules and precepts of all their philosophers; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences. So much more happy effects were produced by the ignorance of vice in the one, than by the knowledge of virtue in the other!

<sup>1</sup> Book 2, chapter 2.

<sup>2</sup> Book 3, Ode 24.

"The Scythian fathers thought, with good reason, that they left their children a valuable inheritance, when they left them in peace and union with one another. One of their kings, whose name was Scylurus, finding himself draw near his end, sent for all his children, and giving to each of them, one after another, a bundle of arrows tied fast together, desired them to break them. Each used his endeavors, but was not able to do it. Then untying the bundle and giving them the arrows one by one, they were very easily broken. Let this image, says the father, be a lesson to you of the mighty advantage that results from union and concord. In order to strengthen and enlarge these domestic advantages, the Scythians used to admit their friends into the same terms of union with them as their relations. Friendship was considered by them as a sacred and inviolable alliance, which differed but little from that which nature has put between brethren, and which they could not infringe without being guilty of a heinous crime.

"Ancient authors seem to have vied with each other who should most extol the innocence of manners that reigned among the Scythians, by magnificent encomiums. That of Horace I shall transcribe at large. That poet does not confine it entirely to the Scythians but joins the Getæ with them, who were their near neighbors. It is in that beautiful ode, where he inveighs against the luxury and irregularities of the age in which he lived. After having told us, that peace and tranquillity of mind is not to be procured either by immense riches or sumptuous buildings, he adds, 'A hundred times happier are the Scythians, who roam about in their itinerant houses, their wagons; and happier even are the frozen Getæ.<sup>1</sup> With them the earth, without being divided by landmarks, produceth her fruits, which are gathered in common. There each man's tillage is but of one year's continuance; and when that term of his labor is expired, he is relieved by a successor who takes his place, and manures the ground on the same conditions. There the innocent step-mothers form no cruel designs against the lives of their husband's children by a former wife. The wives do not pretend to domineer over their husbands on account of their fortunes, nor are to be corrupted by the insinuating language of spruce adulterers. The greatest portion of the maiden is her father's and mother's virtue, her inviolable attachment to her husband, and her perfect disregard of all other men. They dare not be unfaithful, because they are convinced that infidelity is a crime, and its reward is death.'

"When we consider the manners and character of the Scythians without prejudice, can we possibly forbear to look upon them with esteem and admiration? Does not their manner of living, as to the exterior part of it at least, bear a great resemblance to that of the patriarchs, who had no fixed habitation; who did not till the ground; who had no other occupation than that of feeding their flocks and herds, and who dwelt in tents? Can we believe this people were much to be pitied, for not understanding, or rather for despising, the use of gold and silver? Is it not to be wished that those metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the causes and instruments of almost every crime? What advantage could gold or silver be to the Scythians, who valued nothing but what the necessities of men actually required, and who took care to set narrow bounds to those necessities? It is no wonder that, living as they did, without houses, they should make no account of those arts that were so highly valued in other places, as architecture, sculpture, and painting; or that they should despise fine clothes and costly furniture, since they found the skins of beasts sufficient to defend them against the inclemency of the seasons. After all, can we truly say, that these pretended advantages contribute to the real happiness of life? Were those nations that had them in the greatest plenty, more healthful or robust than the Scythians? Did they live to a greater age than they? Or did they spend their lives in greater freedom and tranquillity or a

<sup>1</sup> Rather, "the *hardy* Getæ": "rigidi Getæ" does not necessarily mean "frozen." See note to this Ode (Book 3, Ode 24) in Wickham's "Horace."

greater exemption from cares and troubles? Let us acknowledge, to the shame of ancient philosophy; the Scythians, who did not particularly apply themselves to the study of wisdom, carried it however to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nation. They did not give the name of goods or riches to anything, but what, humanly speaking, truly deserved that title; as health, strength, courage, the love of labor and liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation, and, in a word, all such qualities as render a man more virtuous and more valuable. If to these happy dispositions we add the knowledge and love of the true God and of our Redeemer, without which the most exalted virtues are of no value, they would have been a perfect people.

"When we compare the manners of the Scythians with those of the present age, we are tempted to believe that the pencils which drew so beautiful a picture were not free from partiality and flattery; and that both Justin and Horace have decked them with virtues that did not belong to them. But all antiquity agrees in giving the same testimony of them; and Homer, in particular, whose opinion ought to be of great weight, calls them 'the most just and upright of men.'

"But at length (who could believe it?) luxury, which might be thought to thrive only in an agreeable and delightful soil, penetrated into this rough and uncultivated region; and breaking down the fences, which the constant practice of several ages, founded in the nature of the climate and the genius of the people, had set against it, did at last effectually corrupt the manners of the Scythians, and bring them, in that respect, upon a level with the other nations, where it had long been predominant. It is Strabo that acquaints us with this particular, which is very worthy of our notice; he lived in the time of Augustus and Tiberius. After having greatly commended the simplicity, frugality, and innocence of the ancient Scythians, and their extreme aversion to all deceit and even dissimulation, he owns that their intercourse in later times with other nations had extirpated those virtues, and planted the contrary vices in their stead. One would think, says he, that the natural effect of such an intercourse with civilized and polite nations would only have been that of rendering them more humanized and courteous, by softening that air of savageness and ferocity, which they had before; but, instead of that, it introduced a total ruin of their ancient manners, and transformed them into quite different creatures. It is undoubtedly with reference to this change that Athenæus says, the Scythians abandoned themselves to voluptuousness and luxury, at the same time that they suffered self-interest and avarice to prevail amongst them.

"Strabo, in making the remark I have been mentioning, does not deny but that it was to the Romans and Grecians this fatal change of manners was owing. Our example, says he, has perverted almost all the nations of the world; by carrying the refinements of luxury and pleasure amongst them, we have taught them insincerity and fraud, and a thousand kinds of shameful and infamous arts to get money. It is a miserable talent, and a very unhappy distinction for a nation, through its ingenuity in inventing modes, and refining upon every thing that tends to nourish and promote luxury, to become the corrupter of all its neighbors, and the author, as it were, of their vices and debauchery.

"It was against these Scythians, but at a time when they were yet uncorrupted, and in their utmost vigor, that Darius turned his arms."

## CHAPTER VI

WE HAVE SEEN something of the region to which the Israel people removed when they migrated from the land of Assyria. The region is now known as the Ukraine. Its western boundary was the Danube, its eastern boundary — later extended to China and Japan — was the Don.

We have also seen something of the estimate of the character which the Scythians or Israelites bore among the

ancients of Greece and the early Latin historians. We now take up the story as it is illustrated by the meeting of four persons, three of whom stand out among the best known characters in ancient history. The three serve to bring out into the boldest relief the fourth, who was Anacharsis the Scythian Prince and Philosopher (c. 594 B.C.).<sup>1</sup>

The four great men who are thus brought together are:

SOLON, the Athenian law giver;

ÆSOP, the author of the fables;

CROESUS, the king of Lydia;

ANACHARSIS, of the royal family of the Scythians.

That these four persons should have been brought together in personal contact; and that their being together should have resulted in etching the character of this great Scythian scholar and leader, seems to be remarkable at least. It might even be considered to illustrate what must often appear to the mind of the thoughtful reader of history, namely, that there is a higher than the human influencing the combinations of history.

Let us glance at these men and recall the parts they played in the world of their day. But first let us glance at a much earlier personage.

LYCURGUS. — We must introduce Lycurgus of Sparta,<sup>2</sup> who lived probably about the ninth century B.C. The law system of Lycurgus was established in Sparta; and it prevailed for some five hundred years after the death of the author of the system. Sparta, before Lycurgus arose, was an autocracy limited by the will of the people when abuses led them to give expression to their will.

That system, which is what some socialists wish to bring into being in Britain today, showed violent swings of the pendulum of power, now to the *King*, and then to the *people*.

Lycurgus established the Senate, or national council — answering to the House of Lords — which by throwing its influence now into this scale and now into that, held the balance true.

Lycurgus found extremes of riches and of poverty. He induced the people to donate all their land and immovable property to the State; for purposes of redistribution. The land was then subdivided and distributed equally among the families of Sparta.

To meet the unequal distribution of current wealth, Lycurgus devalued gold and silver, removing both from the list of currency, and of merchantable commodities. Currency he made of iron. This he deflated until it took a *team of oxen and a wagon* to transport money to the value of an *English ten shilling note*; and the same amount required a separate room in which to store it.

Lycurgus banished all luxuries from the land. He made it an offence to provide a meal at home. He caused all to eat at common tables, of the self same kind of food. There remained no use for money. Avarice, and all its accompanying evils, died out among the people.

Lycurgus was truly "Spartan" in his system of law.

The system was adopted, and stood for five hundred years after Lycurgus' death.

\* \* \*

SOLON was the lawgiver of Athens.

He also found extreme wealth and extreme poverty. He framed his system on the principle of "compromise." Being

<sup>1</sup> See Herodotus, IV, 46, "Lucian," "Scythia," "Anacharsis," etc.

<sup>2</sup> "The Jews and the Lacedemonians (Spartans) are of one stock and are derived from the kindred of Abraham." (Josephus, Ant. Book 12, Chap. 4, par. 10, Arcus to Onias.)

rich, he had the sympathy of the rich. Being honest, he had the confidence of the poor.

Athens furnished much the same problem as Sparta, as far as circumstances were concerned. But Athens was peopled by a very different type; and that difference in the mental attitude of the people made the Lycurgus experiment impossible in Athens. At all events thus Solon judged.

Solon formed laws which were a compromise between extreme poverty and extreme riches.

The poor had descended so low in the economic scale that they had sold themselves into slavery in a hopeless endeavor to meet their debts. This extreme of poverty Solon met by a law removing such a burden of indebtedness from the debtor; restoring their freedom.

In regard to other matters we read:

"Not venturing to meddle with certain disorders and evils which he looked upon as incurable, he undertook to bring about no other alterations or changes, than such as he thought he could persuade the citizens to comply with by the influence of reason, or bring them into by the weight of authority; wisely mixing, as he himself said, authority and power with reason and justice. Wherefore, when one afterwards asked him, if the laws which he had made for the Athenians were the best that he could give them: 'Yes,' said he, 'they are the best they are capable of receiving.'

"The soul of popular states is equality. But for fear of disgusting the rich, Solon durst not propose any equality of lands and wealth; whereby Attica, as well as Laconia, would have resembled a paternal inheritance, divided among a number of brethren. However, he went as far as to put an end to the slavery and oppression of those poor citizens, whose excessive debts and accumulated arrears had forced them to sell their persons and liberty, and reduce themselves to a state of servitude and bondage." (Rollin's History, Book V, Art. 8.)

\* \* \*

ANACHARSIS. — It is here that there appears Anacharsis, the Scythian, who had come from the heart of Scythia to meet the sages of Greece.

Conversing with Solon upon his laws, Anacharsis said: "Give me leave to tell you, that these written laws are like spiders' webs: the weak and small may be caught and entangled in them; but the rich and powerful will break through them, and despise them."

Yet, as we shall see later, Anacharsis himself had written upon the laws of the Scythians. In these he seems to have had all confidence. Why was this? Certainly because of the lack of authority behind the one; and the Divine authority behind the other. For the Scythian laws, according to Esdras, were "their own laws," namely, the laws of Israel. These were supported with Divine authority, and the prestige of history.

The name of *Solon* has been a household one in western literature, signifying eminent wisdom, for twenty-five hundred years past, and continues so to this day.

Solon, having set up his system, went away on a ten years' tour, during which he visited Lydia as the guest of King Croesus.

\* \* \*

CROESUS. — This was the famous king of Lydia. His kingdom was of an industrial character. It was the workshop of the middle east. His mines were productive of gold and other values. His accumulated treasure was greater than that of any other man or monarch of his day.

Lydia, over which Croesus reigned, was closely identified with the Gimmeri, and with the Ionian Greeks. In all probability the inhabitants were mixed, being composed

largely of Ionian Greeks; refugees from Israel; and settlers from among the Scythian, Sacae, and Gimmeri groups of Israel people. Just so are the British Isles settled by Ancient Britons, Celts, Erse, Scots, Saxons, Danes, Normans, all of whom are of the same Israel stock. The prevailing strain at the time of Croesus' kingdom was evidently an Israel one. For long we have considered it most probable that during the twenty years of invasions of Israel and Syria by Assyria, great masses of refugees made their way to Lydia, to be outside the disturbance of the movement. These were "Bit Kumri," "Kimmerians," or "Gimmiri," as they were variously called.

The language spoken was Greek. The place of Lydia among the nations of Asia Minor and Greece was similar to that of Britain to the other nations in the nineteenth century. That is to say, it was the industrial center of that part of the world.

By the product of his mines, and the results of his industries and commerce Croesus had become the richest of men and of monarchs. He prided himself on his treasures, and enjoyed playing the bountiful to religious shrines, and to the leaders of other nations.

Withal, he was a capable ruler and General, and up to the time of his unexpected overthrow by Cyrus, ruled wisely according to his light, and well.

We find that Esarhaddon invaded the Lydians and Cimmerians. They are coupled together in the one movement, and apparently in the one country.

Thus it seems to be that in the gathering of these notable men, Solon, Æsop, Croesus, and Anacharsis, we have a gathering of notables of one scattered race, namely, that of Israel, representing four great sections of the same people.

To Croesus *Solon* came, and between them there was carried on a very notable conversation, which later changed the course of history.

Solon argued with Croesus that no man should be esteemed happy until he had peacefully closed a virtuous life. He gave instances of such happy persons.

Croesus considered that he who obtained riches and power should be considered happy.

When Croesus became the prisoner of Cyrus, and was placed on what was intended to be his funeral pile, remembering the argument, he cried out, "Solon! Solon! Solon!"

This raised the curiosity of Cyrus, who reversed the order for the death of Croesus. From that time Croesus became the friend and adviser of Cyrus, and so remained until the death of Cyrus.

ÆSOP. — Æsop was a Phrygian by birth; a slave who gained his freedom as to class; one of the wise men of Greece by ability; the author of the fables; and reputed founder of that system of conveying truth. Æsop came to Croesus by invitation, and became his servant and minister; was present when Solon and Anacharsis visited Croesus; and he entered into the conversations and consultations which took place between these four great men, fragments of which conversations have come down to us.

ANACHARSIS, the Scythian:

Certain things about Anacharsis stand out prominently. He was of the Royal House of the Scythians.

Let us remember that the Scythians are of the Bit-Kumri; they are of the people called "the House of Isaac," or Sacae. They are of Israel.



There was, and is, only one Royal House in Israel. That is the House of David.

Being of the Royal House of the Scythians, Anacharsis was probably related to Queen Thomyris, the hero queen of the Massagetae. She was destined to measure her strength shortly against Cyrus, the King of Medo-Persia, before whose strength Croesus was to fall before that notable event took place.

Anacharsis was a bard. He wrote a work on the military system of Scythia in verse. How true to the type of the race is this flashlight upon the princely man. His "lay" has not come down to us. His military system we know. His people built no cities to defend, amassed no wealth to provoke attack, kept mobile before the foe, struck effectively at last — and won.

Moreover, while Anacharsis criticized sharply the laws of Solon, he wrote a treatise on the Laws of his own land. He had no confidence in the power of the Athenian laws. Manifestly he had confidence in the powers of the laws of Scythia.

What were the laws of Scythia?

Esdras tells us that the people, the ten tribes of Israel, moved out of Assyria into the new land in order "that they might keep their own laws which they had not kept in their own land."

We know what these laws were, which were inherited by Israel. We know that they were the gift of Divine Wisdom; that behind them was the Divine Authority; that they are in all things in accord with the eternal principles of righteousness; and in accord with the moral and physical laws of nature.

It is from this Scythian source that an important stream of Gothic Common Law has descended. This is not the fountain head of that system of Law. That must be looked for and found in the beginning. Even Moses received a new code of the eternal law. It is, however, the emergence of the system which God has maintained from the beginning.

The same system of Common Law was known, and in part taught, by the Druids of Britain, by the Philosophers of Greece, and by the theocratical teachers of Judea.

It is not to be wondered at that Sparta copied the economic law. But the system of Sparta, instead of regulating the full life of the people by the Law of the Lord, as Israel did, simply circumscribed the life of the people, so that there should be no need of the extensive teaching and operating of the laws. Sparta became almost monastic in refraining from entrance into the full activities of life. The results were good so far as they went. But the Spartan life was more circumscribed than should have been necessary. It was more circumscribed than life will be in the Kingdom of God in which all His laws have full sway.

### The Meeting

We have the rather astonishing spectacle of the meeting of these four great men of the period of that far distant time. It seems to have been by accident that these met together, and still more by accident that knowledge of their intercourse should have come to us over such a long stretch of historic time. One wonders if these strange happenings of history are as accidental as they seem. For instance, there are a few brief statements in the Bible, which cause us to see the invasion of Israel by Assyria and the deportation of the people. So brief are the statements that the

whole matter of the captivity of Israel has been called in question by men of learning, and it might have been hard to settle but for the strange fact that almost every such brief statement in the Bible regarding the captivity is buttressed and established by brief statements in the inscriptions of the time. When we remember that the rule of the Bible and of the inscriptions regarding the details of the history of the time is *silence*, it is astonishing that where such facts are important for tracing the working of the Divine plan, both the Bible and the inscriptions should tell the same story amidst profound silence regarding other matters of the same periods of history.

Why are we, at this late date, taking time and effort to review the gathering of these four men? Let us see.

ANACHARSIS stands for the then existing Scythian civilization. This is a civilization which the ancient writers of Greece and Rome denote as being most simple, ethical, and pure of any in the world at the time.

LYCURGUS of Sparta, after traveling to many countries to discover the best system to introduce into Sparta, followed the system of Scythia, and *set aside gold and silver values*; at the same time reducing all money values almost to zero. Thus he removed the cause of strife, individual, domestic, international.

OLON stood for the economic system which allowed of extremes of wealth and of poverty. He allowed the estimation of the people to set value on gold, silver, and other forms of portable wealth; and he allowed the struggle for the possession of such wealth to be a leading object of individual and nation.

CROESUS stood for the same system and carried success under it to the utmost. He was *the richest man, and the richest king in the world*.

ÆSOP worked heartily with his master Croesus under this rule.

OLON's ATHENS fell into confusion within ten years from the time of his having established his laws.

CROESUS' KINGDOM fell before the power of Cyrus, King of Persia, who was attracted by the desire to seize his wealth.

ÆSOP was slain because he disappointed the people of Greece of expected donations of wealth.

On the other hand, *Scythia stood four square* against Cyrus, against Darius, against Alexander the Great, and against Rome, because she had no cities to defend, no wealth to repay conquest.

Sparta, true to the laws of Lycurgus, stood four square to all the winds which blew against her for five hundred years; and then fell only when she readmitted the value of gold and silver, and all that it stands for, and so became demoralized.

These things in themselves are object lessons, held up against the background of history. They should be sufficient to teach wisdom to modern nations.

Our interest, however, lies chiefly in the fact that this striking page of world history gives to us a cross section of the activities of the various branches of the Israel people.

(To be concluded in DESTINY for April)

### YOUR ADDRESS . . . AND ZONE NUMBER?

Do we have your correct address, and zone number — if you live in a city where one has been assigned to your address? If not, please notify us. Changes of address must reach DESTINY by the 10th in order to be corrected for the following month's issue.

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## LETTERS

Readers of the exchange of correspondence in DESTINY for February will, we believe, be interested in the letter which follows; being published by permission. — Ed.

Mr. W. C. NABORS  
Mansfield, Louisiana

January 5, 1945

*My dear Mr. Nabors:*

I received your letter about two weeks ago, and would have acknowledged it sooner, except for the fact that I wanted to re-read your "Prophecy on Parade." I wanted to read it this time with the thought in mind of trying to understand, rather than to criticize. There was something about your letter that left me without words to adequately describe. Whether it was the sincerity in which you presented your argument, or whether it was the faith you seemed to have in the rightness of your belief, I'm not prepared to say, but I do know that it had the effect of altering my approach to this subject entirely. I am forced to admit that, like Mr. Davidson in his Pyramid study, I started, trying to prove to myself that your belief was wrong, and again like Mr. Davidson, I am now ready to do my studying in an effort to prove you are right.

An awful lot depends, Mr. Nabors, on one's attitude. I can think of many things done by the President of the United States that are right, because I want to believe they are right, but they are wrong in the eyes of others who want to think they are wrong.

As I mentioned in my other letter, we were quite impressed when you named the time so accurately for the invasion of Africa and the fall of Italy, but in the back of our minds we were just laying for a date or event that you would miss. This came, we thought, on December 11, 1943. I was positive you had said this date would mark the fall of Germany, by accepting a separate peace with Russia, and when the thing I thought should happen didn't, I became suspicious of the whole setup. Why did I become suspicious? Simply because I was examining this whole thing in an effort to find a flaw. Speaking in automobile terms, I wasn't quite ready to buy the car, so the natural thing to do was to find as many reasons as possible to substantiate my belief that I shouldn't buy. When one is ready to buy, he can see the features and not the flaws. I am not prepared to say that I understand all you have said in your book and neither did I understand all the salesman told me about the mechanical features of the last car I bought. I did see, however, that through perfect timing in the motor, and by all the other parts working together, the car did what the salesman said it would do, and also what the designer planned it would do.

The whole thing in a nutshell is that through your letter we are now trying to understand a thing we want to believe, instead of criticizing because we are suspicious.

If I still wanted to argue against your charts, on the basis of detail evidence, I could build up quite a case in the eyes of the jury. Your position would be much the same as my own, when I talk this subject with a brother-in-law of mine. He just doesn't be-

lieve it, and he can ask me questions that I can't answer in a way that will convince him. For instance, the sincere belief, expressed in your letter, that the Hitler Government has folded up, and that the Russian influence is now in command through Himmler, doesn't go very far in convincing someone who doesn't care to believe.

Personally, I believe you are right—but again I have to point out that it takes a heap of faith, and faith, like a woman's intuition, is awfully weak on proof. I hope I am making myself clear on this subject. Suppose that I had remarked to this brother-in-law of mine that the Hitler Government would fold up as of a certain date, and when that date came, he immediately started asking me why this didn't happen, and as far as he is concerned, it didn't happen. I offer him the same argument that you gave me, and he in turn feels just the same as you thought I would feel.

The answer is simply this. If my faith in Bible Prophecy is well founded, then I am, like yourself, positive that Hitler is now out of the Government picture, and I can see plenty of reasons to back my belief. But to the person who has never given these prophecies any real place in his thinking, and you must admit there are literally millions who haven't, this proof you offer carries very little weight.

I didn't expect, when I started this letter, to make it quite this long. All I intended to say was that your letter was a masterpiece, and that my associates, as well as myself, want to thank you for the time and effort you so freely used in our behalf. Only a man who sincerely believes in his convictions would trouble himself that much for others.

Yours truly,

W. L. WHONSETLER  
FORT WAYNE, INDIANA

### Dr. John Walter Stephens

As we review the past and note the increasing number of those who have finished their work here, this verse from Revelation comes to mind:

"Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

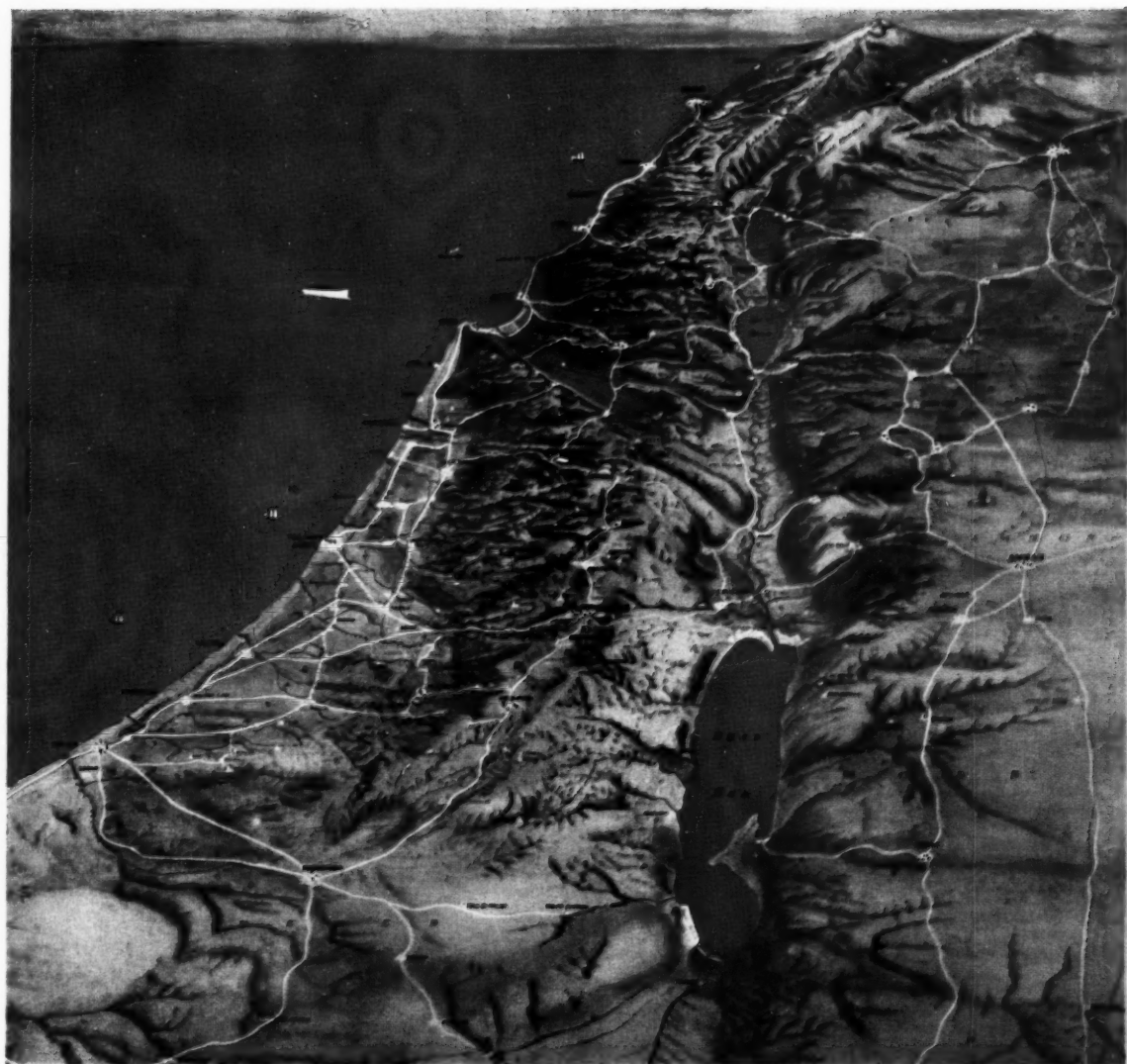
"... and their works do follow them."  
In the inception of a new movement there are always those who help lay the foundations on which others build.

The late John Walter Stephens was instrumental in the organization, more than a decade and a half ago, of the work which has since become Destiny Publishers. Loyal and devoted in his knowledge of the Anglo-Saxon-Israel identity, he contributed outstandingly to our initial success.

Many among this publication's early readers will remember Dr. Stephens as a true Christian and friend and will regret, as we did, to learn of his death at his home in New York City.

— THE EDITORS

DESTINY



## PALESTINE in Third Dimension

THIS BEAUTIFUL MAP is available in large size (39½ x 41 inches), lithographed in color as illustrated and mounted on mahogany mouldings for hanging. It is accompanied by a mileage and information chart presenting a wealth of information concerning Palestine.

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## "WHY WASN'T I TOLD BEFORE?"

LETTERS TO DESTINY from new friends frequently contain sentences like these: "Why haven't I known of this before?" • "Why didn't someone tell me years ago?" • "I cannot understand how a magazine like this could be published for years, and only now come to my attention." • "I have a confession to make. Until Colonel ——— told me of DESTINY I had never heard of it." • "Send me all available bound volumes so I can catch up; I wish I had known of DESTINY years ago."

However phrased, all these inquiries resolve into the same thing: "Why wasn't I told before?" In other words, these new friends were *waiting to be told!* Then someone met their honest spirit of inquiry — met it adequately — and the truth of the Bible's national message, the significance of the information the prophets provide, and the history-making plan of God all struck with force and profound meaning.

People are waiting to be told! One by one, as they are told, DESTINY's reading audience grows. It is the major way whereby the truth that Anglo-Saxons are Israel constantly spreads, with all this means in times like these. The job before us is therefore a task for both publishers and readers. This priceless information is everyone's to share, and to pass it on to *others* is a responsibility of those who have come to know the truth of Israel in

the world today. It is becoming ever more urgent to spread this information.

Please do not mistake what we say here. We do not seek commercial profit. DESTINY is published as a service, on a non-profit basis, and the only reason for publishing it is to keep its readers informed of the trend and meaning of world events. It is a medium for the transmission of the Bible information which the people of this generation need to know, and those who are already readers can help in extending this service to others.

"Why wasn't I told before?" We might consider this merely a compliment, but every time we read such inquiries in our incoming mail we are brought face to face with the work still to be accomplished. And because the opportunity for service to others is so great at this time we cannot refrain from pointing out that the readership of DESTINY could be doubled within the next month if every reader would make it a personal responsibility to see that before the next issue is mailed a new subscriber receives it. In this way the ranks of those who do not yet know the Bible's vital national message would be greatly reduced; thousands would be informed within the month; and among those new thousands there would be a reader who would always remember with gratefulness that it was *you* who told him!

— THE EDITORS